

109 1638 12

A
G V I D E
TO GRAND
IVRY MEN,
DIVIDED INTO
TWO BOOKS:

In the First, is the Authors best
advice to them what to doe, before they
bring in a *Billa vera* in cases of *witchcraft*, with a
Christian Direction to such as are too much given vp.
on euery crosse to thinke themselues
bewitched.

In the Second, is a Treatise touching
Witches good and bad, how they may bee
knowne, euicted and condemned, with many par-
ticulars tending thereunto.

The second Addition.

By *Rich. Bernard* of Batcombe.

Prou. 17 15.

*He that iustificth the wicked, and he that condemneth the
iust; euen they both are an abomination to the Lord.*

*Thou shalt therefore inquire and make search, and aske, di-
ligently, whether it be truth, and the thing certaine, Deute-
ron. 13. 14.*

LONDON,

Printed by *Felix Kyngston* for *Edw. Blackmore*,
and are to be sold at his shop in *Pauls*
Church yard. 1629.

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TO GRANT

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TO THE RIGHT
HONOURABLE
IUDGES,

Sr. Iohn Wal-
ter, Knight, Lord
chiefe Baron of
his Maiesties
Court of Ex-
chequer :

Sr. Iohn Den-
ham, Knight,
and a worthy Baron
of the same
Honourable
Court.

The Reuerend and Religious
Iudges in this Westerne
Circuit,

*That wisdom from above, with
power and courage, bee in and vpon
them from the Lord in all causes
before them, to their due prayes
and endlesse com-
fort.*

Right worthy Iudges,

*Since your Lordships sate at
Tanton the last Summer
Assises, I haue (as time and
leasure from other studies,*

A 3 *and*

The Epistle

and the execution of Diuine duties in my function would permit) giuen my selfe to the reading of many approued relations touching the arraignment and condemnation of Witches: as also treatises of learned men, concerning the deuilish Art of Witchcraft, adding withall not a few things, which otherwise I haue learned and obserued.

The occasion offered and the reasons drawing mee to this studie, were the strange fits then, and yet continuing vpon some indged to bee bewitched by those which were then also condemned and executed for the same: My upright meaning in my paines-taking with Bull mistaken, a rumour spred, as if I fauoured
rea

Dedicatory.

red Witches, or were of Master Scots erroneous opinion, that Witches were silly deceived Melancholikes.

This my labour in all these will cleare mee: which I am bold to present to your Lordships, as a plaine Countrey Ministers testimony of his hearty reioycing, that God hath sent vs such wished-for upright and religious Iudges.

I hope it shall not bee imputed as euill vnto me that I haue chosen such worthily-honoured Patrons, so learned in our Lawes, of so great authority in the execution thereof, so iudicious in discerning of causes, so iust in punishing sin, and so religiously disposed to aduance Vertue and Religion.

The Epistle

I doe the more herein presume, for that I haue obserued your Lordships holy attention to the Word deliuered before you, and your worthy respect vnto Gods Ministers; and therefore I doubt not of a favourable acceptance of my best seruice honestly intended for publike good. Yet humbly neuerthelesse craving pardon, if in any thing herein I haue taken too much vpon mee, and so praying hartily for your happy dayes, and your redoubled honour in your seruice of God for our King and Countrey, I humbly take leaue.

Batcombe.

Feb. 24.

Your Lordships in the
tender of his seruice
to be commanded,

Richard Bernard.



TO THE RIGHT
WORSHIPFULL,

Gerard Wood,
Doctor of Di-
uinitie, and
Archdea-
con of
Wells:

Arthur Duck
D. of the Ciuill
Law, and Chan.
to the Right Reu.
Fa. the L. Bishop
of Bath and
Wells:

Right Worshipfull,



OR two
books haue I
made a dou-
ble choice
of Patroness

for protection: because a
Treatise of this nature, needeth shelter vnder both,
and that which is fortified,
tam Ecclesiastico, quàm secu-

lari brachio, will be more auaileable, and passe more acceptably among all sorts. The sinne of witchcraft, and the diabolicall practice thereof, is *omnium scelerum atrocissimum*, and in such as haue the knowledge of God, the greatest apostacie from the faith. For they renounce God, and giue themselues by a couenant to the Diuell. *Bad Witches* many prosecute with all eagernesse; but *Magicians*, *Necromancers*, (of whom his late Maiestie giueth a deadly censure in his *Demonologie*) and the *Curing Witch*, cōmonly called, The good Witch, all sorts can let alone: and yet bee these in many respects worse then the

the other. Would God my
endeauours might so pre-
uaile with Churchwardens
who are bound by solemne
oath, that they would make
conscience to present vnto
you the Ecclesiasticall Iud-
ges, both the Vitches
themselues, as also all such
as resort vnto them. *Impuni-
tas peccandi licentiam peperit.*
Yet the euils growing here-
upon, both to bodies and
soules, cannot sufficiently
be expressed. I neede not, I
hope, with many words, in-
treate your good care to
suppresse such foule and
damnable courses: For I
know, that *cito dicta & perci-
piunt sapientes, & viris rerum
suarum satagentibus non pla-
cet urgeri*: and what neede
is

The Epistle

is there *calcar currentibus addere?*

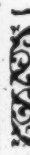
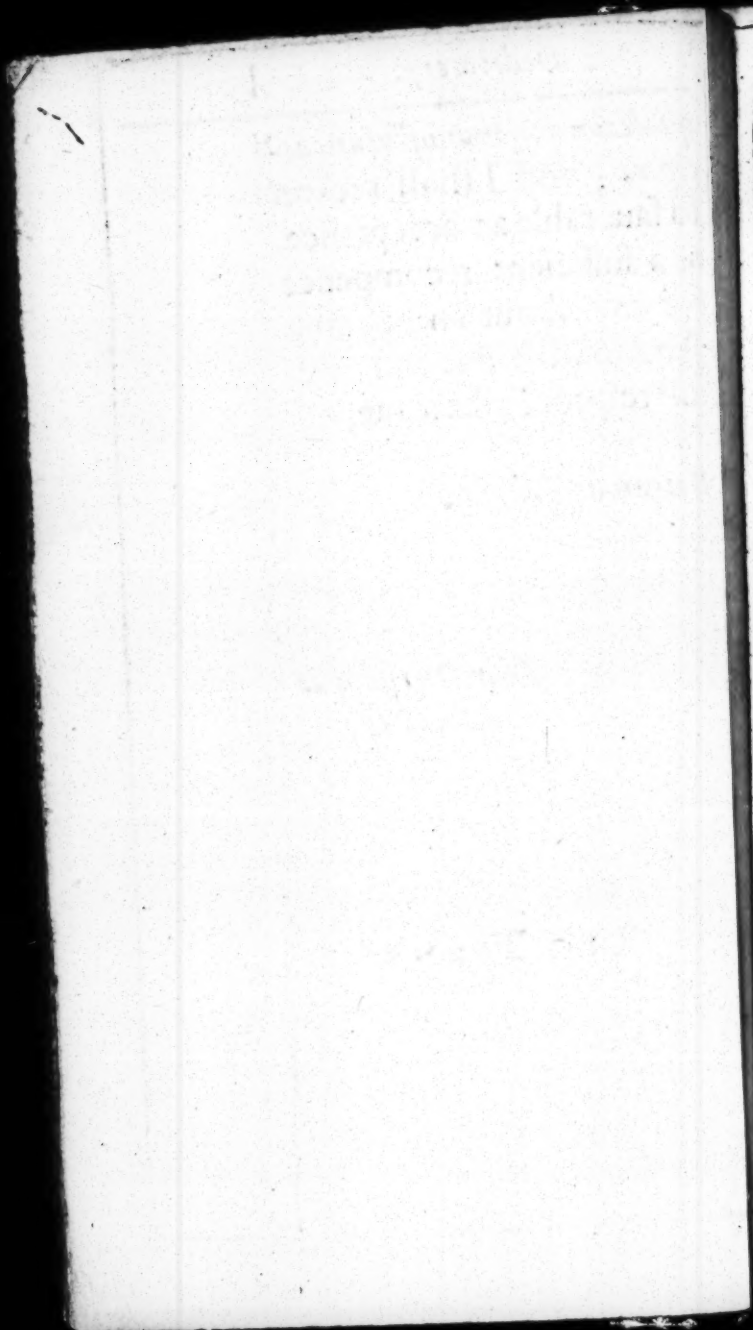
I haue heretofore purposed sometime or other to expresse my due respect vnto you both, as being my worshipfull good friends. *To the one*, as iustly claiming a thankful remembrance for his so long continued loue, and louing fauours the true fruits of a good affection: who is to mee, *quia filio meo, benignissimus & incorrupte patronus*, to whom wee remaine euer obliged. *To the other*, for so verie kinde and euer louing countenance, with a readinesse, vpon any iust occasion, to do me any lawfull fauour. Let it please you now, *eo vultu sereno, quo meipsum soletis, tractare, hoc qua-*

qualecunque munusculum accipere ; and I shall reckon so favorable an acceptance, as a sufficient recompence for my labour and paines. And so with due and dutifull respect I take leave,

Batcombe. Feb. 26.

*Your Worships at
command,*

R I C. B E R N A R D.



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f
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b

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a



The summe of these
two bookes.

In the first Booke.



That Gods hand is in
all crosses, who ruleth
ouer Devils, and ouer
all their instruments.

II. That strange diseases may
happen from onely naturall cau-
ses and neither be wrought by Di-
uels nor Witches, and how to bee
discerned.

III. That one supposed to bee
possessed, or bewitched, may be a
very counterfeite, and how he may
be discouered.

IIII. That Devils may doe
much mischief to man and beast,
of themselves (through Gods per-
mission)

The Contents.

mission) without any association with a Witch, and how to know this, with diuers Questions, concerning Satans knowledge, his power to do mischief, of his possessing of bodies, and of his casting out.

V. That Christian minds, may not (as commonly many doe) forthwith ascribe their crosses to Witchcraft, with the reasons of the manifold evils, which come thereby.

In the second Booke.

That there are Witches.

II. What sorts of people are most apt to be seduced and to be made Witches.

III. How these doe prepare themselves for Satan, when he enticeth to Witchcraft.

IIII. That Satan sheweth himselfe commonly in some visible shape

shape to Witches.

V. Of an expresse league made betweene the Spirit and a Witch and how it is ratified.

VI. The proofes for this league: also why hee insiceth to such a contract, and the reasons, shewing how it cometh to passe, that such are ouertaken, to enter into such a covenant with the Devil.

VII. That some there are which onely make a secret league with Satan, and who these be.

VIII. That there are such as be called good Witches, and how they may be knowne to be Witches.

IX. That none ought to goe to these kind of witches for helpe.

X. That many yet neuerthelesse runne unto them and their reasons, which are answered.

XI. That there are bad Witches, and here of their common practice, of their Familiars, how they come by them, and how many things must concurre, before any can be bewitched.

XII.

XII. Of the signes to know whether one be bewitched.

XIII. What be the Witches watchwords, and their deeds which they doe ; both being as signes to their Familiars to set them on worke.

XIIII. Who they bee that are most subiect to be hurt by Witches, and what the remedies be against them.

XV. Of the meanes which diuers use to help themselves, when they suspect themselves to bee bewitched.

XVI. That witches may bee discovered, albeit there be heerein many difficulties, and what be the causes thereof.

XVII. Of the great presumptions of the practice of Witchcraft, for which the suspected may be brought before authority, and examined.

XVIII. What the maine point is, by which the suspected may bee certainly convicted of Witch-

Witchery, with the evident
proofes thereof.

XIX. The manner of examining the suspected, thereby to bring him or her to confesse the crime.

XX. That all Witches are condemned by holy Writte, with the severall names therein expressed, and so of their severall sorts mentioned in Scripture.

XXI. That every Witch ought to die, the imagined good, as well as the bad.

XXII. That the rude carriage of people against even the bad sorts of Witches, when they bee under the power of Authoritie, ought to be reformed.

XXIII. In the end is added how Satan in and by his Witches striveth to imitate God in many particulars, the consideration whereof will cleare the Readers understanding in many things related betweene the Devil and the Witches, grounded upon this his
dam-

The Contents.

*damnable imitation, to prouoke
the Lord to wrath, and to dishonour
his name.*

A



A
GUIDE
TO GRAND-
IVRY MEN.

The first Booke.

CHAP. I.

Godshand is first to bee considered in all crosses, whatsoeuer the meanes be, and whoeuer the instruments: for he ruleth ouer all.



An is vnder the authority of his Maker, who seeth all his wayes and his wandring by-paths

Godshand in all afflictions and crosses.

paths, and to recall him, layes his chastisements vpon him: for afflictions come not out of the dust, Iob. 5. 6. Neither happen they by chance as the *Priests of the Philistims* once spake, 1. Sam. 6. 9. but the euill of punishment is from the Lord, Amos 3. 6.

The Lord smote all the first borne both of man and beast in Egypt, Exo. 21. 29. He smote *Iehoram*, the sonne of *Iehosaphat*, for his turkish cruelty towards his brethren, with an incurable disease, till his bowels fell out, 2. Chron. 21. 18. 19. *Nebuchadnezzar*, Dan. 4. 31. by the hand of God vpon him, was made brutish, to liue like a beast. And did not Gods Angell smite *Herod*, causing Wormes to eate him to death?

Acts 12 23

Deuils doe much mischief, but euen by these also doth God worke his will, and these doe nothing without the hand of his proui-

prouidence : for,

I. These wicked and vncleane spirits, he doth send, as the executioners of his iustice, as he did amongst the *Egyptians*, Psal. 78. 49. also betweene *Abimelech* & and the *Sichemites*, Iudg. 9. 23. So he sent an euill spirit vpon *Saul* to vex him, 1. Sam. 16. 15. & a lying spirit into the mouthes of the false *prophets*, 1. King. 22. And it is plaine in Saint *Marke* that the *Diuels* desired Christ to send thē into the herd of Swine, Mar. 5. 12.

Diuels doe nothing but by Gods leaue.

II. When hee hath sent them, they doe not what list, but proceede so farre onely, as he pleaseth, whether to hurt a mans body, or his children, or his goods : they are strictly limitted, and cannot goe beyond their commission, as may be seene in the story of Iob, 1. 12. and 2. 6. Yea, though they be not a few, but a very *Legion of Demils*, they cannot enter into the Swine of the filthy

Diuels cannot do what they list.

filthy *Gadarenes*, without Gods leaue and licence, Marth 8.31.

II I. As they cannot do what they will, so they cannot stay to vex or afflict any, longer then he pleaseth: for he can bind the Deuil by his Angels, Reu 20.1 he can giue man power ouer them, Marke 6.7. and when hee commandeth, they must giue ouer, though neuer so sore against their wills. Luk 4.35.

*Witches can
doe nothing
but as God
permits.*

If hee thus rule ouer Deuils, wee may well thinke that hee hath an hand ouer his instruments, Witches and Sorcerers. He gaue the Magicians and Sorcerers of Egypt, leaue for a while to worke their feates; but when hee pleased, hee restrained them, and then they could doe no more, Exodus 8.19. And did not the VVitch *Balaam* confesse, saying, Though *Balak* would giue him his house full of gold and siluer, hee could not goe beyond the Word of the Lord

Lord, to doe lesse, or more,
 Num. 12. 18. although *Bala-*
am thought otherwise, that *Bala-*
am could blesse and curse whom
 he listed: But if God doe not
 curse, a Witches curse is of no
 force, Num. 23. 8. *Elymas* was a
 famous Sorcerer: but how quick-
 ly did God confound him by the
 Ministrie of *Paul*, and struck him
 blind, before the Deputie and
 the people, Act. 13. 11? *Neither*
Diuels, nor Witches, nor wicked
men, can doe any thing without
the Lords leaue, Genesis 19. 11.
 & 31. 29. Isa. 37. 29.

These things being so, the con-
 sideration heereof should teach
 men:

I. To take heed, not to pro-
 uoke God to wrath, who is the
 God of hostes: who hath his
 Angels in heauen to send out a-
 gainst vs, the powers of all his
 creatures to punish vs: as the fire
 to consume vs, as he did *Sodom*:
 the waters to dtowne vs, as hee

Not by sin
 to prouoke
 God

did the *Egyptians*: the earth to open and swallow vs vp, as it did the Rebell *Corah* and his company. The wicked of the world can he make to rise vp, and to kill one another, 2. Chr. 20. 23. Yea, hee hath Devils at command to goe out and torment men, 1. Sam. 16. 15. and he can let them loose to worke for Witches, that they may haue their desires vpon the wicked, to make men alwayes feare and tremble before him.

*Beware of
impatency.*

Iob 1. 11.

& 2. 5.

Reu. 16.

11.

*St of Disc.
of Witch. p.*

1. 2.

II. Being afflicted, not to curse or blaspheme, as Satan labours to make men doe, and as the wicked will doe; nor to be furiously enraged against suspected instruments, as vaine, dissolute, and irreligious people commonly doe, which desire forthwith to be reuenged on them, as if it were those onely that afflicted them: But first, men ought with all reuerence and feare, to acknowledge, that all that be-

falleth

falleth them, to bee Gods hand: yea, though they know, the Deuill and his diuelish instruments, to haue their hands therein. *Job* in his trouble said, *The Lord giueth, and the Lord taketh away*, *Job* 1. 12. His terrours, he called them the *terrors of God*, Chap. 6. 4. and he said, that *God scared him with dreames, and terrified him with visions*, Chap. 7. 14. *Ioseph* in his troubles, yea, in his brethrens vnnaturall dealings, saw the Lord therein, *Gen.* 45. 5, 7. and said it was not they, but the Lord, that sent him into *Egypt*. Yea, the Church in her great calamities, though she saw the instruments and felt their wrath, yet shee saith, that God had done these things, *Lam.* 1. 15 & 2. 1, 7. And this acknowledgement is sometimes in the mouthes of very Witches, confessing, that the euill befalling them and others, is the very finger of God, *Exo.* 8. 19. And

Acknowledge Gods hand upon vs in afflictions.

so said *Sauls* seruants of the euill spirit : *That he was sent of the Lord vpon Saul to vexe him,* 1.Sam.16.15.

*Be patient
towards the
instruments
doing vs e-
uill.*

2. Therefore to bee patient towards the instruments, as was *Dauid* towards *Shimei*, who threw stones at him, railed on him, and cursed him : 2.Sam.16.10. He yet held his peace, because hee knew the Lords will was therein, and that he had done it, Psa. 39.9. We may not be like to *Iehoram* the sonne of *Iezabel*, who though hee knew, that the Lords hand was vpon him and his people, and also did acknowledge so much, yet was he so impatient to indure the miserie, and so hellishly enraged, as he swore to bee reuenged vpon *Elisha* the Prophet, & to take away his life, 2.King. 6.31, 32. as if he had beene the cause of their calamity. True it is, that euill instruments are to bee punished, and our patience should not hinder

*Beware of
revenge in
pursue of
iustice.*

nor

nor hold backe the course of Iustice: but this is not to be looked vnto in the first place, nor, the instruments to be pursued with wrath and with a reuengefull spirit, as if they were onely to be blamed, and not men themselves for their sinnes, procuring such euils to themselves.

3. Seeing Gods hand vpon vs (who doth not willingly grieue vs, it wee prouoke him not, Lam. 3. 33. Ier. 25. 6.) this must draw vs to a searching of our waies, Lam. 3. 40. to the acknowledgement of our sinnes, and to confesse God to bee iust: and so humble our selues in fasting and prayer, leauing our ill courses, and labouring to be reformed, and so remoue Gods hand. And afterwards, if there bee euident prooffe and iust cause, then to proceede; Yet with charity, against wicked instruments, seeking to haue them punish-

B₃

ed,

*Labour to
see our sins,
and be re-
formed.*

2. Chri. 2.
6. c

ed, for their amendment. This is Religion: this is Christian-like: thus ought the afflicted to behaue themselves, and not sweare and stare, curse and rage, against such as they suspect to harme them, seeking to bee reuenged of them, plotting their deaths, and reioycing that they haue their wills, and so thinke all to bee well: though their owne wayes be wicked, going on still without reformation, euen to the pit.

*What to do
w^{ch} we see
others affli-
ed.*

And as the afflicted should be humbled vnder Gods hand, so the beholders looking on their afflictions, should not sit down to censure them, because they suffer such things; as *Iobs* friends did him; but should learne Christs lesson, thereby to see their owne danger, and know, that except they repent, they may likewise bee so tormented, and perish, Luke 13. 3. 5.

CHAP. 2.

Strange diseases may happen either to man or beast, and the same originally from some naturall cause, and neither effected by Dinels, nor yet proceede from VVitches.

IT is the generall madnesse of people to ascribe vnto Witchcraft, whatsoeuer falleth out vnknowne, or strange to vulgar sence. I will heere therefore write downe the particular instances of strange and wonderfull diseases set downe by a learned ^a Physicion; in all which is a deceiuing appearance, comming neere to the similitude of bewitching, in ordinary and common apprehensions which cannot discerne of diseases, nor the true causes thereof. I will here write them out, as I find them in his discourse, yet a little more distinctly,

B 4

stinctly,

*a D. Cotta
in his discourse of
Empericks.
and chap. 3.
of witchcraft.*

*Instances of
strange diseases;
and no worke of
witchcraft.*

stinently, for common capacities.

Catalepsis.

^b D. Mason
in his pract.
of Phys. part
v. c. 12.
Sect. 11. fol.
136.

In one kind of disease (hee calleth it *Catalepsis* or *Catoche*) the whole body is as it were in a minute suddainely taken in the midst of some ordinary gesture or action (whether sitting, standing, writing, or looking vp to the heauens, as ^b another Phyficion speaketh) and therein is continued some space together, as if frozen, generally starke and stiffe, in all parts, without sence or motion; yet with the eyes open and breathing freely, as if the party were a liuing image. What common conceit beholding this (as it befell to a child of one Master *Bakers* of *Conentry*, who was thus afflicted,) but would thinke there were Witchcraft here praetized?

Apoplexia.

In another disease, (as in the *Apoplexia*, or *in morbo attonito*, as hee speaketh) the sicke are also

also suddenly taken and surprized with a senselesse trance and generall astonishment, or sideration and benumbing of all the limbes, voide of all sense and moving, many houres together, only the breath striueth against the danger of suffocation, and still the pulse beateth.

In another, the sicke are swiftly surprized with so profound and deadly a sleepe, as no call, nor cry, nor noyse, no stimulation can in many houres awake and raise them. So was one Master *Rosin* of *Northampton* taken for the space of two dayes, and two nights.

Iulius the 2. Pope of that name, was thus afflicted, and *Ioannes Scotus* (as ^c another writeth) lying, by this sickness, as dead, was buried before he was dead.

In another (by *Galen* (saith hee) called *Coma vigilans*) the sicke are doubtfully held, in

B 5 some

The Carnum.

^c Bodin in
Dæmonomania, lib.
2. c. 6.

Coma vigilans.

some part waking, in another part sleeping : in some respects, manners and parts, expressing wakefull motions; sense, speech, right apprehension, memorie and imagination : but in other respects, parts and manners, as asleepe, voide of the liberty and vse of sense, motion, or any other facultie.

Strange effects of violent diseases.

Now contrary to these former, he maketh mention of diuers others, as of the falling sicknesse, and of diuers kindes of conuulsions : In these diseases,

1. Some will bite their tongues, and flesh.

2. Some make fearefull and frightfull outcries and shriekings.

3. Some are violently tossed and tumbled from one place to another.

4. Some froth, gnash with their teeth, with their faces deformed, and drawne awry.

5. Some

5. Some haue all parts pestered, and writhen into ougly shapes: as their heads forward, their faces backward, eyes rolling, inordinately twinkling, the mouth distorted into diuers formes, grinning, mowing, gaping wide, or close shut.

6. Some haue their limbes, and diuers members suddainely with violence snatched vp and carryed aloft, and by their owne weight suffered to fall againe.

7. Some haue an inordinate leaping, and hopping of the flesh, through euery member of the body, as if some liuing thing were there.

And as the bodie is metamorphosed into such strange shapes, so in some diseases (saith hee) is the minde strangely transported into visions and apparitions: so as sometimes they will complaine of Witches and Deuils, broadly describing

*Note this.
The minde
trembled
with apparitions, and
yet not the
party bewitched.*

bing the shapes and gestures of such as are comming towards them.

*An example
of a strange
affliction,
and no bewitching.*

One example amongst many other, he bringeth of a Gentlemans daughter in *Warwickshire*, his patient afflicted in an vnknowne manner, and strange to her parents, neighbours, and to some Phisicians also.

1. Shee had a vehement shaking, and violent casting forward of her head euery day *at a set time*, in a much marueiled at fashion, and with a lowde and shrill inarticulate sound of two sillables *lpha, lpha*.

2. Shee had diuers tortures of her mouth and face, with staring and rowling her eyes, sprawling and tumbling vpon the ground, grating and gnashing of her teeth.

3. Sometimes shee fell into a deadly trance, therein continuing the space of a day, representing the shape and image of

of death, without all sense and motion, saving breathing and her pulse, neither was shee mooved with pinching, or the like.

4. When shee came out of the same, shee would, as if fearefully affrighted, cast her eyes, looking backward, then on either side, and ouer her head, as seeing something, and then her eyes would be staring open, and her mouth gaping wide, with her hands and armes strongly stretched out aboue her head, with a generall starknesse and stiffnesse.

5. When shee was out of her fits and seemed to sleepe and slumber, then her imagination ledde her hands to diuers actions and motions, arguing folly, and defect of reason, with her hands onely feeling (without the helpe of any other sense) she would dresse and attire the heads of such women, as were by her : so strong was her imagination

gination to leade her feeling.

These and other particulars are mentioned; yet the *causes naturall*, and *naturall meanes* were used by him, and at length by the benefit of the *Baths* shee was cured.

*In the same
booke, c. 9.
An other
instance.*

Another story he records of a poore boy of *Pichley* in *Nor-thamptonshire*, who was suddenly surprized with a vehement conuulsion, drawing his head and heeles violently backward, carrying his whole body into a roundnesse, tumbling vp and downe, with much paine and inward groaning. The parents held him bewitched, and therefore sent for a wise woman, who played her witchery trickes, but could doe nothing. The Doctor shewed the naturall cause to be Worms, which in some time after, the Boy did void and was perfectly well.

In another book of his, called *The tryall of Witchcraft*. chap. 2.

pag.

pag. 15, 16, 17. he maketh mention of diuers sorts of persons tormented with diseases, with their terrible accidents and afflictions to the body, both of men, women and children, the reason whereof could not bee discerned till after death: but their bodies being opened, the reasons in nature, were very euident in sight.

Amongst the rest, one story hee relates, to shew the pestilent euill of seeking to a *White Witch and Wizard*, of a *Gentlewoman* strangely afflicted, with variety of strange tormenting diseases together; and being almost cured, it was by a *Wizard* whispered, and thereupon beleueed, that shee was meerely bewitched: which supposed *Witches* were thereupon attached, accused, arraigned, found guilty and executed; and yet (saith he) in true reason, and iudicious discerning, it is as cleere, as

*Of the euill
which hap-
pened in
seeking to a
Witch.*

as the brightest day, that no accident befalling her, was other then naturall. An accursed crediting then of a Wizard, vniustly occasioned the taking away of the liues of these so suspected; But thogh the diseases ceased for some fixe yeeres, yet some of her fits returned againe in the seuenth yeere following, and continued longer vpon her, then the other; and now if they will belecue a Wizard againe, they must goe and conceit other Witches, and hang them too.

*Of the force
of Fancy.
In his book
against
Empericks,
c. 8.*

*Instances
in two wo-
men.*

But now to leaue diseases, it is good to obserue the force of *Fancy* and *Feare*, whereby may bee found Witches. But where? only in a foolish sconce (as he speaketh.) And to shew this, hee instanceth the force thereof in two women going to a Physicion, one after another. To the one hee said, shee was like to bee vexed with the *Sciatica*, whereof he saw the ap-
parant

parant signes, which shee affirmed neuer to haue had the motion of in all her life: now the same night returning home, shee was painefully and grievously afflicted with it. To the other, comming some two or three dayes after, besides the paine she made knowne, hee by signes told her of the Crampe, which she before sensibly neuer had felt, yet that night also it came to her.

Now the first party knowing how it hapned to her selfe, and hearing the like of her neighbour, presently concluded, that shee surely was bewitched by the Physician. But after her husband, (an vnderstanding man) to satisfie his wiues minde being impatient during her paines) had gone and returned from the Physician, shee was altered in her opinion, and then prayed her husband to go once more to aske him forgiuenesse, and

and if hee so would, then should shee be well: and indeed so her imagination wrought, that at her husbands returne, shee met him at the doore, and told him that shee was well.

*A young man
at Tanton
Assises.*

How did a lusty young man at the Assises presently faint in reading a conference of two spirits, whilst the suspected Witch was at the Barre, meerely vpon feare to be in danger to be bewitched, as was euident by his words, saying, *O thou Rogue, wilt thou bewitch me too?*

Feare and imagination make many Witches among countrey people, being superstitiously addicted, and led with foolish obseruations, and imaginarie signes of good and bad lucke.

Therefore seeing there may bee such naturall causes truly alledged for those things, which seemed to bee inflicted by Satan, and the prouocation of Witches:

I. Let

I. Let such as suspect themselves to bee bewitched, consider *whether the cause of their vexation be not naturall*, and enquire not of a diuellish Wizard, but of learned and iudicious Physicians to know their disease, lest they suspect their neighbours vniustly, and for a iust punishment, God giue them ouer into the hands of those that they doe feare. So likewise should they in the losse of their cattell, looke to the naturall causes of their death: for a beast and horse may die suddenly, and not be bewitched: as an horse of one Master Dorington in *Huntingtonshire*, suddenly falling downe dead, was opened, there was found in his heart a strange worme round together like a Toade, but being spred, had 50. branches, and was seuen-teene inches long.

*What they
are to doe,
which sus-
pect them-
selves to be
bewitched.*

*Hoves
Chron.
fol. 19.*

II. The Gentlemen of the *Grand-Jury*, in case of Witchcraft,

*What the
the Grand
Jury should
do.*

craft, when complaints are made; should,

1. Be inquisitiue of the *grounds* leading the Complainant, *why hee thinketh himselfe, or any of his, to be bewitched?* whether it bee not rather from his owne feare, then from any other cause? or whether the affliction be not from some naturall cause?

2. To enquire *whether hee hath taken aduice of some learned Physicians,* and hath also vsed their best helpes, for remedie, before they enter into consideration of the practices of VVitcherie: because valesse the VVitchcraft be very cleere, they may bee much mistaken; and better it were, till the truth appeare, to write an *Ignoramus*; then vpon oath to set down *Billa vera*, and so thrust an intricate case vpon a Iury of simple men, who proceed too often vpon relations of meere presumptions, and these sometimes very weake ones

ones too, to take away mens liues.

It is vndoubtedly true, that there is a very great, and also a deceiueable likenesse, betweene some diseases naturall, and those that bee really and truely supernaturall, comming by the Diuell and VVitchery, and therefore need the iudgement of some skillfull Physician to help to discerne, and to make a cleere difference betweene the one and the other, that men may proceed iudiciously, and so rightly with comfort of conscience, that they be not guilty of bloud.

Sometimes with a naturall disease Satan may also intermix his supernaturall worke, to hide his, and the VVitches practices, vnder such naturall diseases, when they at one time worke together. This requireth great vnderstanding, to make a true decision, and right distinction of one from the other, by reason

*Naturall
diseases
may seeme
supernaturall.*

*Satan may
work with
a naturall
disease.*

son of the illusion (as one saith) of their deceiueable likenesses.

But though to the simple, the likenesse betweene both may seeme one and the same, yet the truth is, the Diuell cannot so mixe his worke with a naturall disease, but the same may be detected in the manifest oddes, and that in two things vry cleereiy, as I haue read out of a learned Physician.

See Delrio
in Disq.
mag. lib. 6.
cap. 2. Sec.
2. q. 3.
pag. 967.

How to discern Satans supernaturall worke from the naturall disease.

An example.
Fernel. lib.
2. cap. 16.
de abditis
rerum
causis.

I. By the *Symptomes* and effects, which shew themselves beyond the nature of the disease. The naturall disease, with the true causes, and proper effects being first knowne, the other effects must needs be from the secret working of some supernaturall power. As for example in a *Convulsion* (with which a *Noble young man* was extraordinarily for a long time tormented) according to the ordinarie causes thereof in nature, it becometh the Patient of motion:

for

for his limbes are starke and stiffe : also it depriueth him of sense and vnderstanding. Therefore in a *Convulsion* to haue (as the young man had) an incredible swiftnesse of motion, and withall vnderstanding and sense perfect, it must needs bee supernaturall.

II. By naturall remedies discreetly and fitly applied according to Art: for there are two wayes by these, to detect the finger of Satan.

1. When these naturall meanes do lose their manifestly knowne nature, and certainly approoued vse and operation alwayes in their due application to the disease, whereto they properly belong.

2. Withall, when the vse of these remedies doe produce effects cleane contrary to their proper and naturall operation: as when one laboureth of a vehement burning thirst, and shall receiue

*How to detect Satan
in naturall
remedies v-
sed.*

receiue some moist and cooling thing to allay the heat, the same shall not onely lose his nature, but also cause a greater thirst immediately, and withall the hard closing vp the mouth ther-upon. This must needs be supernaturall. This second is to bee added to the former, because medicines may, for want of Gods blessing, lose their operation, and because that God will perhaps haue sometimes the disease to be incurable.

CHAP.

CHAP. 3.

*The supposed to be bewitched and
tormented by the Diuell, may
be a very counterfeit.*

THere may bee neither any
naturall disease, nor any su-
pernaturall worke of the Diuell
in the seemingly afflicted party:
but a meere counterfeiting of
*actions, motions, passions, distorti-
ons, preturbations, agitations,
writhings, tumblings, tossings, wal-
lowings, foamings, alteration of
speech and voice, with gastly sta-
ring with the eyes: trances and re-
lation of visions afterwards.* For
there is nothing almost in things
of this nature so really true, but
some can so liuely resemble the
same, as the spectators shal iudge
the partie to bee so indeed, as
they seeme to be in outward ap-
pearance.

There was one *Marwood,* a

C

con-

*what it is
that a
Counterfeit
may do.*

See the Declaration
of popish
imposture.
Examples
of counter-
feits.

confederate with *Weston*, *Dibdale*, and other Popish Priests, who did so cunningly act his part, in trembling, foaming, and raging, when hee was touched with *Campions* girdle, forsooth, as made the gull'd lookers on to weepe, in beholding the cogging and iuggling companion in such a seeming miserable plight. The like I saw of a lewd girle at *Wells*; who to be revenged of a poore Woman, which had iustly complained against her to her mistresse, counterfeited to bee bewitched by her, and so plaide her part, as shee made many to wonder, and some to weepe, as if shee had been possessed.

The Boy of
Bilson a
Counterfeit

The Boy of *Bilson* his counterfeiting discovered, is notorious throughout the land; which Boy seemed to bee bewitched, and cryed out of a woman to haue bewitched him: and when she was brought in very secretly,

ly, hee could discerne it. He had strange fits, and seemed therein deafe and dumbe: hee could writhe his mouth aside, roule his eyes, as nothing but the white would appeare, and his head shake as one distracted. Hee vsually would cast vp his meate, vomit pinnes, ragges, straw, wrest and turne his head backward, grate with his teeth, gape hideously with his mouth, cling and draw in his belly and guts; groane and mourne pittiously; tell of the apparition of a spirit after his fits, seeming like a blacke-bird. He made water like inke sometimes, which some tried, and wrote with it. At the mentioning of the beginning of Saint Iohns Gospell: *In the beginning was the Word, &c.* he would fall into his fits, as if he could not indure to heare these words: He became with fasting very weake, and his limbes by induring extremities, were be-

nummed. And to conclude, so resolved was hee to beare out his counterfeiting, as when hee was pinched often with fingers, pricked with needles, tickled on the sides, and once whipped with a rod (being but thirteene yeeres olde) he could not be discerned by either shrinking, or shrieking, to bewray the least passion or feeling.

And yet was hee discovered to *be a counterfeit*, and openly confessed the same, and how he came to learne these trickes, and by whom, and wherefore. At the Assises hee cryed God mercy, craued pardon of the poore Woman; and lastly prayed the whole Country to admit of his hearty confession and satisfaction.

*An other
example a
counterfeit*

To this may be added another example deliuered by Master Scot, in his discourie of Witchcraft, booke 7 chap 1. and 2. The story is of one *Mildred*, a Bastard

stard of one *Alice Norrington*,
seruant to one *William Spooner*
of *Westwell* in *Kent*, Anno 1574.
She feigned the voice of a Diuell
within her, distinct frō her owne
voice. This counterfeit Diuell
made answer to a great number
of questions propounded by Mi-
nisters: He named one old Wo-
man for a Witch, one old *Alice*,
who kept him twenty yeeres in
two bottles, one the backside
of her house, and elsewhere, and
that he came in the likenesse of
two birds, and was called *Parte-
ner*, and that at her instigation
hee had killed three, and named
who they were, with many
other things: Of all which,
there were many witnesses, the
names set down by Master *Scot*,
and yet all this was counterfei-
ted, and found out by one Ma-
ster *Vvotton*, and one Master
Darrel, Iustices, shee confessed
her counterfeiting, and for the
same receiued due punishment.

*Satan may
helpe coun-
terfeits.*

In this strange counterfeiting, it may yet verily be thought, that Satan might therein helpe him and her to play so cunningly this part as they did: for Satan is euer ready to further wickednesse, especially tending to the shedding of bloud, and to further Popish Idolatry, which the Boy of *Bilston* was enticed to doe, and the Popish Priests sought for to establish in exorcising the Boy, and professing to dispossesse him of three Diuels, if his parents would turne, forsooth, Catholiques.

Did not our late King *James*, by his wisdom, learning and experience, discouer diuers counterfeits?

*Jugglers.
Tumblers.*

Of *jugglers*, and their quicke conueyances; as also of *Tumblers* dexteritie, agilitie and viuacitie of spirit, what they can doe euen to worke admiration; as also of *seining a voice and hollow speaking*, euen to deceiue the sharpest

sharpest apprehension: Let such as please reade *Peter de Loier de spectris*, translated by *Zacharie Iones, cap. 8.*

Of a counterfeit *Demoniacke*, one for many is *Martha Brosier*, a French woman, of whom a large discourse is written by the Physicians of *Paris*, to the King of France.

Counterfeit
Demoni-
acks.
Martha
Brosier.

This young woman of some two and twenty yeeres of age, had many Spectators, Bishops, Abbats, Ecclesiasticall persons, Diuines, Religious men, Counsellors of State, Aduocates, Gentlemen, Ladies and Gentlewomen, with many learned Physicians, mentioned in the discourse.

Shee would fetch her breath very short, put her tongue out very farre, gnash with her teeth, writhe her mouth, as if shee had a conuulsion, roll and turne her eyes, disfigure her face, with diuers foule vnseemely and deformed

med lookes, seeme now and then to be vexed and tormented with many different and furious motions of all the visible parts of her body. There was a rumbling noise, like the spleene vnder her short ribs, on the left side, and her flanke she would shake as a panting horse after a violent race; often she would utter a roaring voice, when some read these words; *Verbum caro factum est, & homo factus est*: then with all her strength she would play her gambols: sometimes lying vpon her backe, she would as it were skip, and at foure or fise such lifts, shee would remooue her selfe a great way, as once from an *Altar*, to the doore of a great *Chappel*, to the astonishment of the beholders, as if a very diuell had carried her: And though her motions were violent and sudden, yet there seemed no change of pulse, breath, or colour. In her fits she would
indure

indure without shew of paine, the deep pricking of pinnes in her hands, and necke, and hardly any signe of bloud. And yet for all these things, after diuers moneths shee was wisely discovered to bee a lewd counterfeit, and so adiudged by the Parliament, and that iudgement maintained for sound by the learned Physicians of *Paris*, as is to bee seene in the published discourse, wherein they giue reasons of these her practices. And whereas it was reported that she spake in her belly and brest, when her mouth and lips were shut, they shew, that it is no argument to proue a Diuell to be such an one, and doe bring two instances; one of a *woman* (as *Mildred* before mentioned) that could doe so; and another of a *Rogue*, as they call him, who by this tricke and such other deuices got much money.

*Instances of
such as
could
speake in
the brest or
belly, with
the mouth
close shut
and yet not
by the di-
uell.*

wey the
counter-
feits doe
play their
prankes.

In the De-
claration of
Popish im-
posture.

Now of these counterfeites,
some play their parts for gaines,
as the last named: *some* for re-
uenge, as the Wench at *U Vels*:
some to aduance Poperie, as did
Marwood: *some* to please others,
which would haue it so, as *one*
Mainie, another companion
with *Weston* and *Dibdale*, did in
feigning his trances, though hee
was indeed no counterfeit in his
disease (called *hysterica passio*) but
his trances hee confessed to be
feined: *some* of a pleasure they
take to gull spectators, and to
bee had in admiration, when
they perceiue their feates, and
deuised tricks doe get credit; and
by relation to bee made much
more then they be, as did the ma-
ny false reports which went of
the aforesaid *Martha*, that she
was lift vp into the ayre, and that
shee spake Greeke and Latine,
and other things, which was
nothing so.

For when people come to
see

see such supposed to bee possessed by a Diuell, or Diuels; some are filled with fancy-full imaginations, some are possessed with feare; so, as they at first time on a sudden; thinke they heare and see more then they doe, and so make very strange relations without truth, if they take not time and come againe, and againe, to see and consider with iudgement, and with mature deliberation such deceivable resemblances.

Therefore heere the Gentlemen of the *Grand-lury*, before they write *Billa vera*, are with all serious attention to looke vpon the seeming bewitched, and to ponder all the circumstances, lest they bee deceived by a counterfeit: for such a one, without very wary circumspection, may soone bee taken for one indeed bewitched, and that vpon these grounds:

1. Through mens sudden be-

How it happens that beholders doe make such vnttrue relations.

*Why counter-
feits are
indged to
be bewit-
ched.*

beholding such vnaccostomed
strange feates, as these counter-
feits can act.

2. By their simple apprehension of the outward apparances of things, nor imagining that therein is deceit.

3. He vpon their easie beliefe, to take it as they see, and imagine also to be, without diligent search to diue farther into the deceit.

4. By the relation of that, that they haue seene and heard, with not a few additions of their owne mistake, setting all out with words of wonderment, to allure others to their vaine beliefe.

5. Lastly, by the credulousnesse of too too many, receiuing these reports as true, and ouerconfidently auerring them so to bee: to the settling of mens opinions, that those shewes are indeede substances, and that the partie, or parties are bewitched, without all peraduenture.

There-

Therefore let the wise Iury heere make diligent inquirie,

1. After the wisdom and discretion of the witnesses, whether they can discern well betweene reall and counterfeite acts; and how they so discern the same.

2. What sufficient triall hath been made of the supposed bewitched, as also, by whom, and how long.

3. And to these let them adde, for still better satisfaction, their owne endeavour, to discover the juggling tricks.

But *here it may bee demanded, How Counterfeits may bee discovered?*

To answer to this, wee must consider, *first*, what a Counterfeite is, and *secondly*, what it is that hee endeavours to counterfeite.

1. A *Counterfeite* is not that truly, which hee pretendeth to bee, but onely a shadow thereof

What the Iury is to inquire of in this case of counterfeiting.

Quest.

Ans.

What a counterfeite is.

of, in a most cunning manner, resembling it, that by the likenesse hee may deceiue others, to further his owne intended ends therein: so that in the resemblance and apparant shewes lyeth the deceite. To this, the Spectatours must diligently take heede, obserue warily, set themselves downe to examine them afterwards, and to be carefull not to credit any thing at first view.

A *Counterfeite* is not restrained by the power of that which hee or shee laboureth to shadow out, whether a thing naturall, or supernaturall; which in one, not a Counterfeit, haue a power ouer him or her, in whom, or on whom they bee; so as they cannot shew them at their owne pleasure, but when the naturall, or supernaturall power worketh: but the *Counterfeite* is his owne, to doe his tricks when hee pleaseth, for his best aduantage.

There.

Therefore the iudicious Spectatours are to weigh seriously the occasion of entring into the fits, with all circumstances, before whom, at what time, in what place, who those be which are about him or her, what both the party and they doe before, in the time of the fit, and after : and withall, to obserue the manner how the partie entreth, continueth, and endeth the fits : that out of either some, or out of all these, his or her fraud may bee discovered, as vndoubtedly it may in conuenient time, though not on a suddaine, nor in the concourse of an ignorant, wondring, talking, and amazed multitude, necessarily to be remooued, in trying a cunning Counterfeite.

I I. Hauing thus considered the first thing for the discoverye, the next is, to know what hee goeth about to counterfeite, not professedly, as Stage-Players

How to discover, and what to obserue in a counterfeite.

what it is that such do counterfeite.

Players do, the actions, manners, conditions, places, and states of men; but one of these two, either the *naturall* (but violent) *diseases*, or *supernaturall workes* of the Deuill.

Naturall diseases.

If hee or shee counterfeite naturall diseases, as the *Apoplexie*, the *Epilepsie*, the *Convulsion*, the *Frensie*, *Histerica passio*, the *Soffocation* of the *Matrix*, or the *Mother*, the motion of *Trembling* and *Panting*, the *Crampe* and *Stifnesse*, or the diseases mingled; of these, the learned, iudicious and experienced Physicians must bee the men to discouer him or her so counterfeiting.

How to discouer one that doth Counterfeitt naturall diseases. The nature of the disease.

But in ablsence of these, for the present, if any bee otherwise learned, and haue bookes, let him or them,

I. Consider the nature of any disease, and the accidents thereof, which is to haue their times of beginning, of increasing of full force,

force, and so of declination.

Now this being so, the nature of naturall diseases and accidents thereof, as Physicians doe teach: enquiry must bee made, whether they beganne by little and little, increasing in time to full force: or that at the first, when they seemed to take beginning, they at once then mounted to the utmost extremitie; and do likewise cease all in a moment: then the disease and accidents thereof, are either counterfeited, or supernaturall, as were the Boyles on the *Egyptians*, and blaynes suddenly breaking out, as did the sore boyles on *Iobs* body, and were not naturall.

Exod. 9.
Iob 1. 7.

II. Consider the fits, and to what speciall disease those fits may be resembled: & if any man haue such bookes, as doe describe the nature of such diseases, let them looke therein-to, and compare them together, to see the oddes and differences

*The fits and
whereto to
resemble
them.*

*Effects of
the disease.*

rences betweene them.

III. Consider how that naturall diseases and motions thereof, especially violent, (which these vndertake to counterfeite) leaue the bodies weakened, the visage pale, the breath panting, the pulle changed, the spirits infeeble, with such other effects, as violent diseases, from naturall cause doe produce, and leaue as true testimonies of the truth thereof. If therefore after the violent fits, the parties be strong, can walke about, talke with merry company, tosse the pot, whiffe the Tobacco pipe and such like; the disease, if it bee not supernaturall, it is counterfeite; for it is not naturall.

*A counter-
feit may
haue a na-
turall dis-
ease vpon
him.*

But before I leaue this; one thing more must be noted, that euen a Counterfeite may haue some naturall disease vpon him or her, and make aduantage thereof, adding their owne iuggling tricks thereto. As *Ma-
homet*

homet the *Turkish* false prophet made benefit of the falling sicknesse, with which disease hee was afflicted. So some with melancholy affected, may become pale and meager, and being subtile in their inuention, will thercof make vse to play their pranks. The man *Mainie* before named, ha^u~~u~~^e *Hysterica passio*, and added thereto counterfeited trances. Care therefore must be had, to difference the counterfeiting, from that which is naturall, which requireth iudgement. And therefore, albeit I haue set downe these, as some helpes, where the Physician cannot bee had, to informe the Gentlemen of the Iewry; yet if it be possible, let them vse the learned mens helpe and aduice in those things. And thus much for the discouering of a counterfeit in naturall diseases.

But now if he or shee counterfeited Diabolicall practices of persons

*How to de-
tect a coun-
terfeiter of
diabollicall
and super-
naturall
tricks.*

*Extraordi-
nary
strength.*

*Throwne
with vio-
lence.*

Lunaticke.

persons bewitched and possessed; then are the Gentlemen to acquaint themselves with the true signes of such as be possessed, so to discover the dissembler; and according as I find in holy Scripture, they be these:

I. An extraordinary strength, accompanied with exceeding fiercenesse, so bee able to pull chaines in sunder, and to breake fetters in pieces, to cut themselves with stones, to teare off their cloathes, and to goe naked; to runne into solitary and hideous places, and not to bee tamed: Here is a Deuill, Mark. 5. 4, 5. Luk. 8. 29.

II. When one is suddenly taken vp, and throwne with violence among and in the midst of a company, and not bee hurt, Luk. 4. 35.

III. When one is *Lunaticke*, taken often and cast into the fire, or water to bee destroyed, Math. 17. 15. Mar. 19. 22.

IV. When

IV. When one walloweth, foameth, gnasheth with his teeth, is rent and throwne to and fro, and withall *pineth* away in body, as in Mar. 9. 18, 20. and that for a very long time, to be so tormented.

*wallow,
foames,
&c.*

V. When sight, hearing, and speech, is taken from one strangely, as in Math. 12. 22. Mar. 9. 25.

*Deafe.
Dumbe.*

VI. When one is violently tormented, the spirit bruising the partie, making him or her, with tearings to foame againe, and suddenly to crie out, Luk. 9. 39.

*Tormented
violently.*

VII. When one speaketh, in his or her fits, in an extraordinary manner, not after their owne naturall or ordinary course of vnderstanding (as did *Saul*, 1. Sam. 18. 10.) speaking such truths, as possible they by no naturall apprehension, or by instruction, could attaine vnto, as did diuers possessed, concerning

*Speake in
strange
manner.*

ning Christ, who, they said, was *the holy one of God*, Mar. 1. 24. *The Son of God*, Mar. 3. 11. *The Sonne of the most high God*, Mar. 5. 7. and as the *Pythoniſſe* said of *Paul* and *Sylar*, *These are the seruants of the euerliuing God, and teach vnto you the way of Salvation*, Acts 16. This knowledge they had not by naturall reason: for flesh and blood reuealed it not, Mat. 16. Neither did they learne it of men: for the Iewish Teachers opposed these truths, Math. 27. 43. & 26. 64. It was then the Deuill in them, that knew him, who made them so speake, Mar. 1. 34.

*Vnlearned
to speake
Greeke and
Latine.
Lib. de
ab. rerum
causis, c.
16.
Bodin. de
Dæmono.
l. 3. c. 6.*

We may reade in learned relations, of such, as in their fits, would speake strange languages. *Fernelius*, an vndoubted testimonie, mentioneth, how hee saw an ignorant and franticke boy, and heard him in his madnesse to speake Greeke. *Melanchton* saith, that hee saw
a De-

a *Demoniacke* woman in *Saxony*, who could neither write nor reade, and yet spake both Greek and Latine.

VIII. When one diuineth, as the *Pythouisse* did, Act. 16. and foretellet to such as come to demand questions of things to come, or doeth reueale hidden things. As *Sleiden* in his Commentary telleth of Anabaptisticall Maides, when some hid their monies, they would tell where they hid the same.

IX. When holy means is vsed, as Christ did by his Word and power, the party to cry with a lowd voice, to be fore torne, and at the spirits departing, to be left for dead, in the iudgement of the beholders, Mat. 1. 26. & 9. 26. Luk. 4. 34. & 15. 42. Thus it fell out with the possessed, recorded in holy Scriptures. Let the practices of Counterfeites be tryed hereby, and also by the signes of those that are bewitched

To be tormented in use of holy meanes.

witched. Of which (in the next booke and 12. Chapter) hereafter.

CHAP. IV.

That the Diuell and euill spirits, through Gods permission, may doe much euill vnto the godly for their tryall, and vnto the wicked for their punishment, without any association of Witches.

Deuils may worke with out witches.

IT is too common a receiued Errour, amongst the vulgars, yea, and amongst not a few persons of better capacitie, that if any bee vexed by a spirit, that such are bewitched. But it is a cleere truth, that *the Diuell may afflict man or woman, their children and their cattell, without the knowledge, consent or association with any VVitch.*

I. The History of the Euangelists

uangelists accuse the diuell and vncleane spirits, for all the vexations, torments, and tortures which many possessed endured, and not a word of any VVitch, to set the Diuell on worke.

Storie of the Euangelists.

2. The people which brought the possessed to our Sauour, complained onely of the Diuell, Matth. 15.22. Luke 9.39. They made no mention of VVitches, nor (for any thing wee reade) had any suspition of them.

People complained of Diuels onely.

3. VVe finde that God hath often sent the Diuell, as the Executioner of his displeasure, without any means of a VVitch, as amongst the Egyptians hee sent euill angels, as before I haue shewed out of Psal. 78.49. betweene *Abimelech* and the Sichemites, Iudg. 9.23. So vpon *Saul*, 1. Sam. 16.15. And so were a Legion sent by Christ into an Herd of Swine, Mar. 5.12. Thus wee see Diuels sent immediately from God, without any in-

Diuels sent of God.

D stigati

fligation of VVitches, who are giuen ouer of God into the hands of the Diuell : neither doth God vse them, as his instruments to worke by, as hee doth by Deuils, and other wicked men, in other cases : as hee did by *Nabuchadnezzar* with his hoste, so by *Cyrus*, and others, to punish by them, whom he had determined so to deale with.

*Diuels
working
without
witches.*

4. VVe reade that the Diuell entred into the Serpent, when there was yet no VVitch, Gen. 3. Hee, when God gaue him leaue, entred into the Sabaeans, and Caldeans, and stirred them vp to rob *Iob* of his cattell. Hee burnt his sheepe with fire, blew downe the house vpon all *Iobs* children, and killed them, and at length tormented *Iobs* bodie, and affrighted him with visions and dreames, *Iob* 1.& 2.& 7. 12. and without any setting on by a VVitch.

5. The

5. The Scripture telleth vs, that Satan needs no prouoker to set him forward: for the text saith, that he compasseth the world to and fro, Iob 1. and goeth vp and downe like a roaring Lyon, seeking whom hee may deuoure, 1. Pet. 5. Hee is ready, (if God giue way) to bee a lying spirit in the mouthes of *Ahabs* prophets to seduce him, 1. King. 22. and to beguile them.

6. Lastly, the Diuell may take possession of a man or woman, not by the instigation of another; but this may come to passe first by the very parties owne default that is possessed, by inuocating the Diuell, as to say *The Diuell take mee*, or, *Would the Diuell had me*, if a thing bee not so and so: which may bee spoken in so vnhappy a time, as God may giue the Diuell then leaue to enter, of which there haue beene examples. 2. By intermeddling with curious Arts

D 2

and

*See for what
sinnes the
Diuell by
Gods per-
mission sei-
zeth & pos-
sesses.*

*Delrio, l. 3.
par. 1. qu. 7
sect. 2. p.
439.*

*Pride, ha-
tred, un-
cleannesse,
persecuting
the iust,
falling from
truth, blas-
phemy,
cursing, un-
merciful-
nesse, and
prophane
contempt of
holy things.
See the
Treater of
Gods iudge-
ment for
cursing.*

Bodin. de
Dæmono-
mania.

Cited in
Roberts
his Treatise
of Witch-
craft, p. 33.
De Dæ-
mono. l. 3.
c. 3. p. 261.

and so become possessed of a Diuell. 3. Or by buying a Familiar spirit, as a Gentleman did a Ring of another, wherein was, as he was told, a familiar inclosed, of whom hee would know many things. VVhich Ring hee at length (being displeased with the spirit for telling him many lyes) one day cast into the fire, vpon which the spirit seized vpon him, and became his tormentor. A iust plague to such as would conferre, heare and learne of a Diuell.

4 By seeking to increase their skill by Satan, as *Hermolaus Barbarus* did, and as the Chymicke melters, seeking the Philosophers stone, but failing by their Art, haue asked counsell of the Diuell, as *Bodinus* relateth from an approued witnesse; it is iust with God to let the Diuell possesse some of them.

Thus

Thus we see, the Diuell may bee the sole Agent, without the fellowship of a VVitch. And therefore this point the Gentlemen of the *Grand-Iury* are to take into their serious consideration: lest some be vniustly prosecuted and condemned, when the diuell onely is the deede-doer, as they may see in the many instances before set downe in holy Writ: and may bee read in other Histories.

Also if such as bee afflicted, or their friends, would consider with themselves, how that Satan may be the sole worker; it would

1. Make Atheisticall hearts to shake off security, and worke in them a dread and feare of God, when they shall consider a fiend of Hell, not sent of a VVitch, but of God, to bee their tormentor.

2. This would cause them to seeke to God for helpe in the first place, knowing that he

*What this
would work
in men, to
hold Satan
the sole
worker.
Shake off
securltie.*

*Seeke to
God.*

onely, and none but hee can ouer-rule and command Satan, and make him to giue ouer his practices.

*Use holy
meanes.*

3. If there bee any grace in them, it will cause them to *use holy meanes*, such onely as God alloweth of, as remedies to helpe them, as fasting and prayer, with a searching of their wayes, and the reformation of their liues.

*Not be re-
uengfull.*

4. In this case they neither can tell how, nor dare to imagine which way to bee reuenged of the Diuell, as the vaine generation of men labour to bee reuenged vpon suspected Witches, for sending the Diuell; vpon which VVitches onely they flye with violence, like raging Tygers in heart, thinking so to remoue a Diuell from them, neglecting irreliously the former sanctified meanes for their comfortable deliuerance.

But

But you will perhaps heere aske, *How one may know that Satan is the onely Agent, without the consent of a Witch?*

Quest.

Answer. 1. If there bee not any suspition at all of a Witch, but onely some apparition of a spirit, as I could give herein a very rare instance of an afflicted person neere by me.

Answer.

How to know Satan to be the onely Agent.

2. If there be a suspition, yet the same not iust, but an idle, vaine, and foolish suspition, without any good ground, of which idle suspitions, you shall heere in the next Booke.

3. If the suspition be vpon great probabilities, and very strong presumptions, yet vnlesse these doe leade to proue, that the suspected hath made a league and compact with the Diuell: hee worketh not with them; but is the sole Agent: for without this league, hee will not bee an Agent for Witches. How to proue this league: see the se-

cond booke, chap. 18.

4. If the suspected bee proved a Witch, by making the league, yet for all this, it may bee the Diuell alone, except it can be proved, that the suspected Witch or Witches have procured Satan to afflict those, for whose cause they are prosecuted.

For although they be Witches, yet it will not therefore follow, that euery one afflicted in their bodies, or in their children, or in their seruants, or in their cattell by Satan, are so vexed by the procurement of those Witches, except vpon further prooffe, which must be inquired after; as the prooffe of their *falling out*, their *malice* in bitter cursing, their *threates* to be reuenged of them, *foretelling* of euils to befall them, the *ill accidents* which happen thereupon presently on a sudden, or in a very short time, of which more

at

at large in the other Booke,
chap. 17.

Thus by these may men
discerne, whether the Diuell
bee the sole Agent or no. Be-
fore I end this Chapter, some
other Questions may bee pro-
pounded touching Spirits or Di-
uels.

*Quest. 1. What it is the Di-
uell can doe, if God bee pleased to
giue him leaue?*

Answ. To answer to this
Question, I will take the Ex-
amples in holy Scripture; and
so from thence gather the par-
ticulars.

1. Genes. 3. 1. Wee heere
learne, that the Diuell may en-
ter into a dumbe Creature.
2. That he can out of the same
utter a voyce intelligible. 3. That
he will offer conference (if any
will hearken to him) to deceiue.
4. That hee chooseth the subil-
lest creature to deceiue by, and
the weaker vessell to conferre

D 5

with.

Quest. 1.

Answ.

*what Diuels
can doe.
See Deltio
de diq.
mag. l. 2.
q. 10. 11.
12. 13. 14.
concerning
the power
of spirits.*

with. 5. Hee is powerfull in his perswasions to ouercome.

2 Exo. 7. 11. 22. and 8. 7. with Psal. 78. 49. Hee can deceiue the eiesight, and seeme to change one creature into another, as a Rodde into a Serpent, Water into bloud, and to make, as if Frogges were before vs, and hee can greatly trouble vs.

3. Iudg 9. 23. He can set people at odds, to deale treacherously one with another, and to make them rise vp and murder one another, as this story sheweth.

4. 1. Sam. 16. 14. He can trouble and terrifie a man, and can also rap him beyond himselfe to make him prophesie, chap 18. 10. as hee did the Sybylles. Hee will so ce to murder, chap. 19. 9.

5. Job 1. and 2. He can stirre vp wicked men to spoile and rob vs, and to kill and murder our seruants, chap. 1. 15, 17. Hee can make fire fall down, as from heauen,

uen, to burne and consume man and beast, chap. 1. 16. He can raise a winde to blow down our houses ouer our heads, and kill vs, chap. 1. 19. He can smite our bodies with sore Byles all ouer, chap. 2. 7. He can scarre vs with dreames, and terrifie vs with visions, Iob 7. 14. and 6. 4.

6. 1. Sain. 28. 12, 14, 19. Hee can counterfeite the resemblance of an holy man, his person and his words, and relate truely things past, and also foretell some things to come, as they shall fall out, as heere, and as often hath beene found true: which he doth, 1. *By his knowledge of diuine prophecies*, and his vnderstanding of the drawing neere of their accomplishment. 2. *By his exquisite skil in natural thing*, not onely by the generall causes, but the subordinate to them, with the particular operations, what necessarily they must produce. 3. *By his diligent obseruation* of innumerable instan-

*How the
Diuell can
foretell
things to
come.*

Deirol. 4.
cap. 1. qu.
1. 2. p. 529.

instances, from the worlds beginning, of the periods of Kingdomes, and Families, of the causes of their changes, and ruine, and so conclude by experience of the like to come.

4. *By his owns, and his fellow Devils diligence* in all places, whereby they are acquainted with all secret plots, consultations, resolutions, and preparations, which they will relate to others, which know them not, as predictions, which are onely that which they elsewhere see & heare.

5. *By his owne perswasions*, and working through his suggestions in mens hearts, and his obseruing the effectuall operations thereof, prouoking to bring the same about, and so can foretell what such will doe. Thus hee could haue told of *Caines* murtherring of *Abel* and of *Iudas* his treason, because he had won them thereunto. 6. By his knowledge of Gods will, to allow him to doe
this

this or that, as hee did to *Iob*, to *Abimelech* and the *Sichemites*, of which he could haue foretold. Thus can he tell many things, as he did *Sauls* death, and the *Israelites* ouerthrow.

7. Matth. 4. 3, 4. Heere hee dares to make an assault vpon any, if thus vpon our Sauour. 2. He can take men and carrie them from place to place. 3. He can set a glorious representation of these worldly things vnto the cie. 4. He labours for a league, and to be worshipped.

8. Matth. 9. 32. and 12. 22. and 15. 22. and 17. 15. with Mark. 1. 20. and 5. 5, 7. and 7. 26. and 9. 17. 18, 20, 22, 25, 26. and Luk. 4. 35. and 7. 3. and 8. 29, 39. and 11. 14. and 13. 11, 16. Out of all which places we may obserue, that the Deuill can bereaue one of his wits, and make one lunaticke, deafe, dumbe, and blind, bow the body together, so that one shall not be able to lift vp himselfe. He can

can enter in, and possesse any really, and make them inuincibly strong, and worke other effects: of all which, before in the latter part of the 3. chapter.

9. Acts 8 9, 10. and 16. 16. He can bewitch the people, making them beleue, that his works are the great power of God: and can, by the tongue of the possessed, diuine and foretel things, and vtter great praises of the seruants of God.

Quest. 2.

Quest. 2. What sorts of persons may the Diuell possesse?

Answer.
Whom Deuils may possesse.

Answer. Children, Luke 13. 6. Young folkes, Mark. 7. 26. Men, Marke 5. 2, 1, 23. Women, Luke 13. 16. Matthew 15. 22. yea, such as bee the elect of God. *Iob* Chapter 1. and 2. A daughter of *Abraham*, Luke 13. 11, 16, and *Marie Magdalen*, Luke 7. 2.

Quest. 3.

Quest. 3. How long may people be thus vexed by Satan?

Answer.

Ans. For a long time, Luke 8 27. from a child, till one bee growne vp, Mar. 9. 21. euen 18. yeeres, Luke 13. 16.

Quest. 4. How many Diuels maybe in one at once?

Answer. Seuen, Luke 7. 2, and more, Luk. 11. 26. yea a whole legion, Mark. 5. 9.

Quest. 5. May not a Deuill and a good Angell bee together in one man?

Answer. I thinke not; for of good Angels I reade, that they pitch about the godly, Psal. 34. they guide and beare vp the godly, Psal. 34. they guide and beare vp the godly in their wayes, Psal. 91. and are ministring Spirits, sent forth to minister for the that be heyres of saluatiō, Heb. 1. 14. but of entring into them, I reade not.

Againe, that a Deuill may bee *ventriloquus*, I haue heard, and read of, but neuer of a good Angell to bee so.

Ans.

Quest. 4.

Ans.

Quest. 5.

Ans.

A Deuill and a good Angell can not be together in one man.

More-

Moreouer, for him to be in a godly man, there is no necessity to pleade for him against a Deuill; he hauing the holy Spirit, and by him the word of God, for instruction and comfort. And to conceite him to be in an vncleane person, a vaine and loose liuer, and one of an vnreformed life, sensuall, voide of the Spirit of grace, to comfort him, is beyond all warrant of holy Scripture.

Iude 19.

Obiect.

Obiect. But it will be said, that two haue been heard sometimes to speake in one man, one like a Deuill, in a great voyce, and another pleading against him with a small voyce.

Ans^r. What then? 1. May not one Deuill counterfeite two voices, as well as one man can, very artificially, three or foure, one after another? If they speake at once together, there is two; but it cannot be concluded, that there are two, because of the change of voice, one speaking af-

ter

ter another.

Secondly, If two be supposed, they may bee both Deuils, for all their pleading, as is recorded in a booke intituled, *The admirable history of a Magician*, where, in one person was a Dialogue betweene *Verrin* a little Deuill, who spake all after an holy manner, and *Belzebub* the great Deuill, who spake wickedly, and blasphemously. The one counterfeting the possessed, the other, threatning and terrifying. The pretended good Angell, is the worse Deuill, soothing vp the vaine man in a foolish conceite of Gods great fauour, as hauing an Angel sent for his soules safegard, as if he were so precious in Gods eyes, to witnesse him to bee his by an Angell, to whom the Lord hath not vouchsafed his Spirit to witnesse his Adoption, in the worke of Regeneration. A very illusion.

Question 6. *When the Deuill*

is

Quest. 6.

Two Diuels
in one
speaking
dialogue-
wise.

is in one, how he may be cast out?

Ans^w. 1.
How a De-
uill cannot
be cast out.

Not by any power in, or of man:
for Satan is the strong Man, in
Mat. 12. 29. Mark. 3. 27. whom
man cannot bind, or ouermaster.

Ans^w. 2.

Not by any force of Popish Exor-
cismes, as Romish Priests brag:
for we reade of Priests, yea chiefe
Priests, professed Exorcists, adiu-
ring spirits in the name of Iesus,
and yet the *Demoniack* set vpon
them and wounded them. More-
ouer we may reade, how Romish
Exorcists haue vsed their Exor-
cismes, aboue a yeere together,
vpon one person, and neuer the
better. *Bodinns*, in his *Demonio-*
mania, telleth vs of a Deuill,
that told them, that he would
not come out for any mans sake,
but for a Priest called *Motanns*
who was a Magician. So little
careth the Diuell for a Priests
power in Exorcising. Their
words cannot coniure a Diuell:
for if they could worke effectua-
lly, what neede they set vp so

Io. Bap.
Romilian
a *superiour*.

Io. Billet
in the ad-
mirable Hi-
story of a
Magician.

See the
Booke cal-
led the Boy
of Bilson,
against the
Romish
Exorcists.

many

many Counterfeites, to pretend to bee possessed, on whom they might shew their imagined power? To which, if any Diuel hath at any time yeelded, it was because hee would, and not for that hee was inforced thereunto, to beguile the superstitious Exorcists and others, relying vpon such meanes.

Not by the power of any great Diuell, to force out another, as our Sauour teacheth, Matth. 12. 25, 26. Mar. 3. 23, 24. And therefore not by Art Magicke, which belecuers doe detest, Act. 19. 19. as being the Diuels inuention, to which hee may voluntarily yeeld, to uphold the diuellish Art; but by which hee cannot bee forced, because both the Art and the practice is from his owne selfe.

Therefore diuels are to be cast out onely by the finger of God, Luke 11, 20. euen by the power of his holy Spirit, Matth. 12. 28.

And

Ans. 3.

How to be cast out.

Lib. 3. c. 6.
de Dæmo-
nomania.

And the meanes to haue this aide of the power of God, is to bee obtained by fasting and prayer, Math. 17. 21. Mar. 9. 29. And this was the onely meanes in the Primitiue Church, and not by Exorcismes, as euen *Bodinus* a Papist doth witnesse, and citeth the testimony of *Austin*, *Chrysostome*, *Clement*, *Sozomenus*, and the practices of *S. Hilariion*, who without the host, without adiuration, without questioning with the Diuell, by only vsing prayer to God, cast out the Diuell. In ancient times the *Damoniackes*, saith the same Author, were brought into the Congregation, and there publique prayers were made to cast out the Diuell, and such meanes haue preuailed in these our dayes, and warrant we haue from Christ and his ancient Church to vse the same, and not these superstitious, idolatrous, and very diabolical practices of the Romish Antichristians.

Quest.

Quest. 7. Whether the Diuels be willing to depart easily out of the possessed?

Quest. 7.

*Ans. No verily; as appeareth from the plaine euidence of the Scripture, by their crying, whē they were to come out, Act. 8. 7. By tearing the possessed, when they were commanded to come out, Luk. 15. 42. and 4. 35. By their petitioning Christ to send them into other creatures, as swine, before they would goe out, Matth. 8. 31. By the force of the Word, which saith, that they were *cast out*. By that place of Luke 9. 39. which saith, that hee *hardly departed*. Lastly, by the Diuels acknowledging it to be a torment to bee commanded to come out of the man, Luk. 8. 28, 29.*

Ans. Diuels are not willing to depart out of any.

If then there be no forcing of him, but by the power of God, through fasting and prayer performed in faith: but that the Diuell goeth out, and leaueth the afflicted

afflicted willingly : great cause
there is to suspect (if there bee no
counterfeiting) that the Diuell
doth, one way or other, some
greater mischiefe, or else inten-
deth to returne againe, with se-
uen other worse then himself,
and so make the last state
of the party worse
then the first,

Mat. 12.

45.

CHAP.

CHAP. V.

That seeing men, or women, or beasts may be afflicted, from some naturall causes: or that some persons may counterfeite cunningly many things: or that the Deuill may be the sole worker, without consent of a Witch: people are not rashly and in the first place to ascribe the cause to witchcraft.

IT is an euill too common amongst the ignorant vulgars, amongst the *superstitious*, the popishly-affected, amongst others of a *vaine conuersation*, which are protestants at large, neutrals in heart, sensuall, without the power of Religion, and amongst all the generation of *vaine people*, to thinke presently, when any euill berideth them, that they, or theirs, or their cattell are bewitched, that some man or woman hath brought this euill vpon them.

What sorts of persons are most conceited of being bewitched.

*Reasons to
disswade
from such
conceits.*

them. From which irreligious & vncharitable thought, so prejudicial to their soules safety, many reasons may withdraw them.

I. The consideration of Gods owne hand, of some natural causes, of some power of Satan, without any Witch, as in the former Chapter is shewed at large.

II. An approued truth by long experience, that such as little dreame of Witches, and lightly regard them, are hardly any time or neuer troubled with them: but on the contrarie, such as euer liue in suspition of them, such as feare them, giue to them for feare, and vpon any ill hap are euer dreaming, that they are the instruments, and are most plagued by them, which plainly sheweth, that this their suspition, feare, and ascribing their harmes to Witches, doe much displease God, who maketh them to feelee the smart thereof.

III. All

III. All doe grant, which haue any knowlege of the power of Witches, that they worke by the Diuell; they curse, banne, threaten: but hee workes the mischief. Therefore keepe off the Diuell, and there is no feare of a Witch. Shee may bid him goe, but that is, if he himself list; or if he please, to satisfie her reuengefull heart, hee must haue leaue from God. For her sending giueth not, nor increaseth any power in the Diuell, either to worke his owne, or her malice vpon any. If a mans owne sinnes prouoke not God, if our wayes please him, and that hee hedge vs about, (Iob 1.) wee need feare neither Witch, nor Diuell. But let vs cease to sin, feare God, obey him, and we shal be safe enough.

IV. The manifold euils which happen and fall out vpon this so present imaginarie conceit to be bewitched.

I. It withdraweth mens
E minds

*Keep off the
Diuell and
no feare of
a Witch.*

*What euils
doe happen
vpon such
conceits of
being be-
witched.*

minds from the consideration of Gods hand, so, as they doe not humble themselves before him, as they ought.

2. It maketh them thinke, that though it be a Deuill that afflicteth them, yet that he neither is sent of God (as ill spirits sometimes be) nor that he cometh of his owne malicious disposition against mankind (when the Scriptures shew the contrarie) but that the Witch onely hath sent him, else had hee not come to torment them. So as heere their thoughts are wholly vpon the Witch, as if he or she were the onely commander and ruler in this action.

What advantage the Diuel takes vpon such conceits.

Feare.

3. The Deuill hereupon taketh great aduantage, and worketh mightily vpon such persons, which be so apt to belecue themselves to be bewitched: For

First, hee worketh in them a slauiht feare, to stand more in awe of the creature, then of the Creator.

Secondly,

Secondly, vpon this feare, if any thing happen amisse, he suggesteth a suspition of this or that party to be a Witch.

Suspitions.

Thirdly, the suspition a little settled, hee then stirreth the man or woman to vtter the suspition of this or that neighbour.

Tell it.

Fourthly, the Diuell worketh credulity in those neighbors, and withall sets them on worke to second the relation, with opening of their suspicious thoughts of the same partic; and withall, to tell what they haue either heard from others, or obserued from themselves, that may tend to increase the suspition, that such an one is a Witch.

Credulitie.

Fifthly, through this credulitie this relation, and rumouring this suspition, from one tattling Gossip to another, it is taken for granted, that such an one is a Witch, and hath bewitched such a man, woman, child, seruant, or beast.

Vncharitable conclusion.

*Generall
dislike.*

Sixtly, vpon this groweth a generall dislike, with a feare of the said party suspected; so as others vpon any ill hap, begin likewise to blame the same party for that ill accident.

*Gather
matter a-
gainst the
suspected.*

Seuenthy, to make vp the Diuels plotted mischief here in; he maketh the party suspicious to marke all the words and deeds of the suspected, and to interpret the worst of them, to gather matter to accuse the same of Witchcraft. And to performe this, the Diuell perswades some to seeke to a Wizzard for helpe and counsell, which hel-hound telleth them, that they are bewitched, that they liue by ill neighbours: and hereupon returning home, they publish it amongst their neighbours, that now without all peradventure, such an one is indeed a Witch, and hath done this and that harme.

*Seeke re-
uenge.*

Lastly, hereupon the Diuell stirreth

stirreth vp some more impatient, more fiery and inraged then the rest, to seeke reuenge, to hale the suspected before Authoritie, to procure his or her imprisonment, and at last perhaps, fellow him or her to death, which is that which in all these things the Deuill laboured for. For he is a murderier, and delighteth in blood-shedding, especially of innocent-blood, as it may fall out in this case, and (as learned men write) sometimes it doth, vpon onely fallible presumptions.

V. And lastly, they may bee drawne from this their rash conceit so sudden, and soon in the minde, by the Scriptures silence, no where ascribing tortures, paines, vexations, anguish in minde or body, losses of cattell or other goods to Witches; but to Gods hand, Job 1. 21. Psal. 39. 9. or to men openly and violently wronging, robbing, spoiling & killing, as in Job 1. 15, 17. or to

*Scripture
silence here.
in.*

Diuels, Matth. 15. 22. Luk. 9. 39. but as is said, no where in all the Bible to Witches.

Quest.

Quest. It may heere be demanded, Why the Scriptures doe not any where ascribe, (as men doe now) bodily harmes vnto Witches, seeing there is such mention of Witches and Witchcraft in many places?

Ans.
Scriptures
ascribe no
such harmes
by Witches,
and why?

*Witches can
not doe the
euils which
they are ac-
cused of.*

Ans. The Scriptures of God doe neuer assigne instruments to bee set on worke by him, which haue not power in themselves to doe what he imployeth them about, whether it be Angel, Diuel, Man or any other creature; nor ascribeth vnto them any deede, which they cannot doe of themselves, without the helpe of some other: But Witches are Satans slaues, who cannot doe those euils, which men accuse them of, but the Diuell doth it for them. Therefore the Scriptures ascribe the Acts to the Diuel as his own, and not vnto Witches (though they

they consent) because they doe them not themselves.

II. It is done in speciall wisdom from God, to teach all that bee godly (for whose sakes the Scriptures are penned, and who indeede make them their rule and guide) to ascribe least vnto Witches, or rather nothing at all in this kinde to them, as the multitude do : But to iudge of a Witch as a Witch, and of her actions, as they are in the practises of Witchcraft, distinct from the working of the Diuell, and her or his consent with the Diuell in euils. For so shall Witchcraft bee detested as Witchcraft, as it ought to be ; and not onely because of the mischiefes which befall men thereby, as generally men imagine, which yet are the Diuels, and not the Witches practises, as shal in the book following be more fully declared.

the practices called in that book

showing the more fully developed



A
GUIDE
TO GRAND-
IVRY MEN.

The second Booke.

CHAP. I.

That there are Witches.



Hough some haue
gone about to proue
that there are no
Witches: yet the
contrarie tenent is vndeniably
true, that there are Witches.

1. From the lawes that God
himself hath made against them:

1. Forbidding the practice, or

E 5 Witch-

Proofes.

Gods law.

Witchcraft, and that none amongst his should be Witches, Wizards, Necromancers, and such like, Deut. 18. 10, 11, 12. 2. Forbidding any to go to them, Leuit. 19. and 20. Isaiah 8. 19. 3. His commandement to put Witches to death, Exo. 22. 18. If there were **no** Witches, what neede these lawes?

Diuine historie.

11. From the History of the Bible, which nameth to vs certaine Witches, as the Sorcerers of Egypt, Exodus 7. *Iannes* and *Iambres*, 2. Tim. 3. 8. Those in Babylon, and Persia, Dan. 2. and 5. 7. Isa. 47. 12. Those amongst the Philistims, Isa. 26. and amongst the Nations driuen out before the Israelites, Deu. 18. 12, 13. So wee reade of other Witches which were: of *Balaam*, Numb. 22. Ios. 13. 22. of *Iezabel*, 2. King. 9. 22. of *Manasses*, 2. Chron. 33. 6. of *Simon Magus*, Act. 8. 9. and *Elymas*, Act. 13. 1.

2. It maketh mentiō of the practices

Etices of Witches, Exod. 7. 2. Ch. 33. 6. Isa. 47. 9. Ezek. 21. 21. Hest. 3. 7. Thirdly, it speaketh of some going to them, 1. Sam. 28. 7. and sending to them. Num. 22. 5. Ios. 24. 9. Fourthly, It relateth how some Kings put them to death, 1. Sam. 28. 3, 9. and cut them off, 2 King. 23. 24. All this should be false if there were no Witches.

III. From comparifons and fimilies fetched from Witchcraft by *Samuel*, 1. Sam. 15. and by *Isa.* 29. 4. which were absurd, if there were no fuch thing.

IV. From Saint *Pauls* mentioning Witchcraft amongst the workes of the flesh, Gal. 5. 20.

V. From Gods threatning damnation vpon Sorcerers, Reu. 21. 8.

VI. Experience of the truth, both amongst our felues and in other Countries.

VII. The confession of infinite number of Witches cōdemned and executed.

VIII.

Similies.

Work of the flesh.

Threats.

Experience

Confessions

*Humane
stories.*

*Lawes of
men.*

VIII. The truth of Histories,
and many relations of their ar-
raignements, and conviction.

IX. The lawes of nations both
Heathen and Christian against
them. It is idle to spend time far-
ther in so manifest a truth, there-
fore hereof, thus much briefly.

CHAP.

CHAP. 2.

What kind and sorts of persons they bee, which are most apt to become Witches.

Witchcraft being, as *S. Paul* saith, amongst the fruits of the flesh, *Gal. 5. 20.* one may fall into this sinne, as well as into any other, if God prevent it not.

And albeit there bee men-Witches, as *Balaam* and *Elymas*; and women-Witches, as the Witch of *Endor*; and of both these sexes, of all sorts, young, middle and old age; of all which, instances may be giuen: yet of Witches there bee commonly more women then men: this is euident,

I. From Gods publishing his Law against Witches, *Exod. 22. 18.* in the feminine gender. *Præstigiatrix ne finito viuere.*

II. From *Sauls* speech, when he

Man apt to witchcraft.

Men-Witches.

More women, then men-Witches.

hee said, Seeke mee out a woman that hath a Familiar spirit, 1. Sam. 28. 7. 1. Chr. 10. 13, 14. In naming a woman & not a man, it seemeth that women were more addicted thereunto then men.

III. From experience it is found true here, and in all countries, especially of hurting Witches.

IV From Stories, and relations, euen from these in our owne Kingdome: as of the Witches in *Lancashire*; in one of their meetings, there were of nineteen or twenty assembled, but two or three men. The Witches bewitching the Earle of Rutlands children, were women. Those of *Warby* were women, and but one man. Women exceed the men, and it may be for these reasons,

1. Satan his sitting vpon these rather then on men, since his unhappy onset and preuailing with *Eue*.

*The reasons
why more
women
then men
witches.*

2. Their

2. Their more credulous nature, and apt to be mis-led and deceiued.

Credulous.

3. For that they are commonly impatient, and more superstitious, and being displeased, more malicious, and so more apt to bitter cursing, and farre more reuengefull, according to their power, then men, and so herein more fit instruments of the Diuell.

Impatient.

4. They are more tongue-ripe, and lesse able to hide what they know, from others, and therefore in this respect, are more ready to be teachers of Witchcraft to others, and to leaue it to children, seruants, or to some others, then men.

Tongueripe

And lastly, because where they thinke they can command, they are more proud in their rule, and more busie in setting such on worke whom they may command, then men. And therefore the Diuell laboureth most to make

*Proud and
busy.*

make them Witches : because they, vpon euery light displeasure, will set him on work, which is that which he desireth. See instances in *Bodin* in his *Damomania*, l. 2. cap. 3. p. 144. 150. and the Confession of Mother *Demdike* a *Lancashire* Witch : for he will aske and presse to be commanded : and if he be called vpon, and not set on worke, it may cost the party his or her life : so displeased is hee, if hee bee not set on worke, which women will bee ready enough to doe.

who are
most apt to
become
witches.

Heathen.

But whether they be men, or women, these sorts following are the aptest to bee the Devils Scholers herein.

I passe by the *Infidels*, *Heathen* people in former ages (from whom these abominations mentioned in *Deu.* 18. 9, 10, 11 came into *Israel*) as also *Pagans*, and *savage Nations* now, (amongst whom, by Travellers relations,

VVitchcraft is rise) and wil speak onely of such sorts as bee called Christians, and these be

The *fottish ignorant*, whose eyes are blinded by Satan, 2. Cor. 4. 4. and are led captiue by him, 2. Cor. 2. 26. This appeareth in those VVitches, which commonly are detected amongst vs, ignorant, fillie fottish persons, most of them.

Ignorant.

The *malicious spirits, impatient people, and full of reuenge*, hauing hearts swolne with rancor, vpon the least displeasure, being bitter banners, and cursers, and threatning requitall. This is manifest, by the nature, quality, words & deeds of Witches conuicted, who haue shewed themselves to be such, and euer found to be so. To these may be added,

Malignant Spirits.

Astrologians, monthly Prognosticatours, Diuiners, Figure-casters, Fortune-tellers, Charmers, Obseruers of times, of lucky and vnlucky daies: for al these

*Of Astrologians and such like.
See Delrio
l. 4. c. 3. q. 1*

are

are reckoned vp, where Witches, Wizards, Inchanters, and Sorcerers are forbidden, Deut. 18. 10, 11. Isa. 47. 12, 13.

*Of Iugglers
and their
tricks, See
Scot. 8. 13.
cap. 23, 24.
34.*

Iugglers also and such legerdemaine companions, who strive to deceiue the eyes, and withall vse speeches, as if they dealt with a familiar, saying, *Hey Iacke, vp aloft, Iacke, Passe, and repasse, Iack, for thy Masters aduantage.* Though they thus speake, to beguile people, and sometimes with a *Moales* skin stuffed, or a *Rats*, by candle-light in a corner, feare simple fooles, doing that they do by actiuitie and nimblenesse of the hand: Yet for that they sport with such resemblances, and vtter words, as the innuocating of a spirit: the reality whereof is called abomination before God, it may be iust with God to giue ouer such, (by Law, Rogues) into Satans snares and deceits, to make them his owne in earnest, whose they would seeme to

to be in sport, being lewde and vaine fellowes, children of disobedience, as Saint Paul speaketh. To these adde *Tumblers, Gypsy-Rogues*, and such like, apt to be made Satans slaues in Witcherie, as they be otherwise his in impietie.

Gypsy-rogues.

Such as professe to cure diseases, by such meanes, as haue no reason in the worke of nature to doe the cure, nor hath by any ordinance of God from his Word, any such operation to heale the infirmitie, and therefore such remedies must be diabolically, and the practisers either VVitches already, by their implicit faith, or the next doore to VVitches: such be they, as use Spels, charms, and which cure a wound by anointing the instrument which made it, and such like.

Such as seek to cure diseases strangely.

By spells & Charms

To these may be added, such as D. Cotta a Physician reckons vp in a discourse of his Emperickes, *Quacksaluers, Ephemerides makers,*

Quacksaluers.

Given to
curiositie.

Bodin. de
Dæmo. l.
3. cap. 3.
Delrio lib.
6, monit. 7,
8. pag.
1048,
1049.

sters, wandring Chirurgions, and
such like.

Those that are given to curiositie, to seeke after vaine knowledge, in pride of heart to go beyond others, to vnderstand secrets, and hidden things, to know things to come. Such as these, not bounding themselves within the limits of reason, nor of Gods reuealed will, fall foule at vna-wares vpon the Diuell, and are in great danger to bee intrapped by him, and by his inticements made his slaues. Thus was *Faustus* taken: so some *Alchymisters* caught, seeking for the Philosophers stone.

For curiositie of knowledge, if Reason and Art faile, will moue men to seeke help of a spirit, who is ready at hand attending their cal, and to draw them into this pit of Magick, Sorcery and VVitchcraft. A iust plague for proud and prophane wits. Of this danger speaketh one Master

fter Cooper : from which he and another by Gods preuenting grace, was deliuered.

Those that with unsatiabie greedinesse gaze after worldly wealth, and immeasurably thirst after Honors, as did Syluester the 2. Benedict 8. Alexander 6. Ioh. 20. and 21. who gaue themselues to Magicke and VVitchcraft, & so to the Diuell, to come to bee Popes.

Those that be superstitious and idolatrons, as all Papists be. That of these very many the Diuell works vpon to make VVitches, is not to bee doubted : for first Sorcery is the practice of that Whore, the Romish Synagogue, Reuel. 18. 23. Secondly, it is found true, that healing Witches do vse many of their superstitious Ceremonies, Lip-prayers, Aue Maries, Creeds, and Pater-nosters by set numbers. Thirdly, when Popery bare sway heere, then Diuels and Spirits often appeared, and at that

Mystery of witchcraft, pag 12.

Greedy worldlings.

See the Pageant of Popes and Benne.

Many Papists Witches.

See the Boy
of Bilson.

De Dæ-
mon. lib.
4. cap. 5.

Diuels
teach Pop-
rie.

that time were many more Wit-
ches then now. *Fourthly*, they
allow of Coniurers and diabolical
Exorcismes; VVitcherie
trickes inuentions of Satan. *Fift-
ly*, where the Iewish, heathenish,
and hereticall religion is, there
still are innumerable VVitches.
Bodin relateth, that one *Tresca-
lanus* a notorious VVitch, in
Charles the 9. dayes, hauing his
life giuen to discouer others, told
the King that there were in his
Kingdome about 360000. Also
the same *Bodinus* telleth vs, that
there had beene executed in *Lo-
raine*, while one *Remingius* was
Gouernour there, nine hundred
VVitches. *Sixtly, and lastly*, wee
may reade in the *Admirable Hi-
story of a Magician*, set out by
Papists, and dedicated to the Q.
Regent of France, that the Diuel
calld *Verrine*, iustified most of the
superstitious and idolatrous pra-
ctices in that Church, as *Transub-
stantiation, Worshipping the Host,*
Inuocation,

Invocation of Saints and Angels, with the rest: is it not likely then, that there the Diuell can haue power ouer the Professors of that Religion, which hee so well liketh, and approueth of? This is euident in this onething, that so many Priests, Religious men, and religious women of their orders, haue been found to be Witches, as *Bodinus* hath left recorded to posterities in his *Demonomania*. Thus we see the sorts, which principally may be insnared by Satan, to turne Witches.

CHAP.

CHAP. III.

Before the Diuell come to sollicite to Witchcraft, hee findeth some preparednesse in such parties, to giue him hope to preuaile.

*How any do
prepare
themselues
to witch-
craft.*

THe miserable man, or woman which becommeth a Witch, maketh way for the Diuell to set vpon them, to make them such. Hee goeth thither, where he is either sure, or well hopeth of entertainment, Mat. 12. 44, 48. He therefore watcheth the time when hee may best offer his seruice vnto them.

The preparednesse (besides that which is common, as impiety, prophaneenes, unconsciencebleness, and irrespect to the power of Religion) are distempered passions, and violence of affections, vaine curiosities, ill company, through which occasions he taketh

keth aduantage, and worketh to haue his will. As for example :

When any fall into a passionate sorrow, accompanied with solitarinesse, for some losse, as did a woman for the death of her child : in which sorrowfull melancholy moode, the Diuell offered himselfe to comfort her. So at that time to others also in the time of a great dearth, extremely pinched, and in desperate cases, hee appeared, and at length wonne the former woman, and these to become VVitches : for which they were afterwards (being found out, confessing how they so became such) condemned, and executed.

VVhen a man is impatient of pouerty, and will needs bee rich, euen against Gods prouidence, heere is preparation for a Diuell. As we may read of a young man thus affected, to whom the Diuell offered himselfe to supply

F his

*Examples
of such as
became
Witches.
In a dis-
course of
Spirits, by
Sebastian
Michaelis
D. of Diuin.
a Fryer.*

*Fox in his
Atts and
Monu-
ments. fol.
789. last e-
dition.*

his wants, and to fulfill his desire, if hee would become his; to which he yeelded, and wrote a band with his owne bloud for the ratification.

Master Roberts treatise of witchcraft, pa. 46.

VWhen one is intraged with anger, plotting reuenge, heere is worke for the Diuell: Thus hee tooke hold of one *Mary Smith* of *Lynne*, and brought her to be a VVitch, and to make a league with him.

Triall of witchcraft in Lancaſter.

VWhen one is familiar with such as are VVitches: Thus one *Alice Nutter*, a rich woman in Lancashire was seduced, and one *Alison Denice*, and *Anne Chattox*, which they confessed, and were executed for their murders and VVitchcrafts.

See the Booke of the life and death of Lewis Gauſredy.

VWhen any are addicted to the reading and study of dangerous bookes, inticing to the practice of hidden Myſteries of Magicke, and Inchantments. Thus was *Lewis Gauſredy*, a Priest, caught, and became a VVitch, a very Diuell

Diuell incarnate, in the height of villanies for his pride and letcheries.

Thus by these, and other like meanes, which may be gathered from the confessions of VVitches, they prepare themselves for Satans temptations to draw them to VVitchcraft.

CHAP. IV.

Of Satans appearing in some visible shape, to those that he inticeth to Witchcraft.

Delrio, lib.
2. q. 27.
Sect. I.
of Satans
appearing
visibly.

*Satan can
appeare in
some visible
shape.
Scripture.*

*Historie.
Zanch. de
cap. rib. 6.
dic. l 4
cap. 16.*

WHen the Diuell hath once perceiued a man or womans preparednesse, he taketh his fit time to discouer himselfe, in some visible forme to be scene of them.

That he can take a shape, it's not to be doubted; For,

1. Hee appeared in a forme like *Samuel* to *Saul*, 1. Sam. 28. And Diuines do thinke, that the seruants that came so immediately one vpon another, to bring *Iob* heauy tidings, were Diuels, *Iob* 1. and it is held, that hee appeared to *Christ* visibly, *Matth.*

4.

2. Histories make mention of his visible appearing, and such as doe write *de spectris, de bonis*

bonis & malis Angelis, affirme as much.

3. Witches generally confesse it, as we may reade in the relations of those many in Laneashire, those in Northampton and Bedfordshire, and in all other places.

Now these appeare not in one, but in varietie of shapes and formes, as in the shape of a Man, or VWoman, or a Boy, of a browne and white Dogge, of a Foale, of a spotted Bitch, of a Hare, Moale, Cat, Kitling, Rat, dunne Chicken or Owle, of a Toade, or Crab; of these haue I read in the narrations of VVitches, to which more may be added; for no doubt he can, if God permit, take any forme vpon him, for his aduantage to deceiue; though some write, that hee cannot take the forme of a Doue, or Lambe: but this is not true.

*VVitches
confessions.*

*Varietie
of shapes.*

Delrip;
lib. 2. q. 28.
Sect. 3.

VVee may in reading finde,

F 3

that

*He appea-
reth not a-
like to all.*

that hee varyeth in his appea-
rances, according to the nature,
quality and condition of the per-
son to whom hee presents him-
selfe. To base, sordid, filthy, nasty
and blockish, more beastlike
then Christian people, hee com-
meth in the baser formes and
more abhorred shapes : to some
of them in the shape of Toads, as
you haue heard, to be loathed,
euen of nature it selfe, if they had
not lost it. But to a *Fanctus*, in a
religious persons habit, to *Gau-
fredy* a Priest, one of some lear-
ning and wealth, hee appeareth
in some humane shape, like a
gallant fellow, & so vnto others:
for he fashioneth himselfe so, as
hee knoweth to be best liked, to
whom hee commeth to shew
himselfe, to make them his.

CHAP.V.

*Of the league between the Diuell
and the Witch, with the sealing
and confirmation.*

WHen the Diuell hath
once appeared vnto
them, hee leaucth them not, till
he get them to make an expresse
league with him.

This he procureth of some,
sometimes at the first comming,
sometimes of others, not before
the second, or third cōming; for al
yeeld not so readily to this alike :
but howsoeuer, hee is so impor-
tunate for this, that he at length
preuaileth with al to make them
to yeeld.

The league on the man or
womans part is, to giue their
soules to him (which hee most
commonly asketh, as VVitches
haue confessed) and to renounce
God, as hath been also acknow-
ledged by *Gaufredy* and others :

F 4

some-

*Satan will
not rest till
he enter a
league.*

*See the te-
stimony of
many, in
Deirol. 5.
Sec. 16.
pag. 659.
l. 2. qu. 4.
pa. 99.*

*what is the
witches
promise.*

*In Lanca-
shire, Bo-
din. li. 2.
ca. 4.*

*In his life
and death.*

*What the
Diuell pro-
mises.*

sometimes the Diuell asketh not onely the soule (as he asketh it of the sottish sort, which care not for it, so they may thinke their bodies safe) but hee also asketh the whole person, and sometime his goods spirituall and temporall, as the Diuel dealt with *Gaufredy*, as he plainly confessed before he was burnt, who gaue himselfe body and soule, and all to *Lucifer*. The Couenant on the Diuels part, is his promise, to helpe the poore to foode, the sicke to health, the irefull to bee reuenged, the curious to knowledge, the ambitious to honour, as hee did the forenamed Popes, and the satisfying of lust to the lecherous, as he did to *Gaufredy*, to whom the diuell gaue a scedule signed by himselfe, comprehending the vertue and power of his breath, to inflame any woman or maid with lust, if hee could but breathe on them.

This league is vttered either
by

by word of mouth of such as cannot write; or in writing by others, and that by their owne blood: so did *Faustus* also the young man spoken of by Master *Fox*: so haue others done (as *Bodin* relateth) and haue subscribed the band with their own hands; thus many haue confessed. And *Bodinus* deliuereth it for a most certaine truth, that such as exercise the Art of VVitchcraft, of what kinde soeuer (if the Diuel haue visibly appeared) doe make an expresse league with Satan.

This league being thus made and sealed, hee hath a sacrifice offered vnto him of some, and of others some (as of their ordinary VVitches) hee desireth to sucke blood: for hee will haue his Couenant sealed with blood one way or other.

Hee sucketh in diuers parts of the body, as on the crowne of the head, as the boyes of *Bradley*: on

F 5;

the.

How the league is expressed.

Lib. 2. cap. 4. in confut. Wicri.

Sacrifice made to the diuell, to confirme the league.

Where, and in what places the Diuell sucks. Lancashire VVuch.

In Bedford-
shire.
In Lanca-
shire.

Warboys
witch.

When they
sucke.
Ellen
Greene.

Marks up-
on Witches.

where they
be.

the *brests* vnder the paps, as *Alison Denices*: on the *thighes*, as *Mother Suttons* and *Marie* her daughters: vnder the *right eare*, as *Ioane Willimotts*: vnder the *left flanke*, as *Hellen Greenes*: the *necke*, as *Philip Flowers*: in the *secret parts*, as *Margret Flowers*: the *chinne*, as *Mother Samuels* of *Warboys*. Thus the diuels chuse their sucking places, as they please; which they doe, as some haue confessed at the change, or full of the Moone, or when they are set on worke by the *Witches*.

Besides this sucking, they leaue markes vpon them, sometimes like a *blue spot*, as it was on *Alizon Denice*: or like a little *teate*, as it was on *Mother Sutton* and her daughter, of *Milton Milles* in Bedfordshire.

These markes are not onely, nor alwayes in the sucking place, for the marke was not on *Mother Samuels chinne* of *Warboys*,

Warboys, but they bee often in other very hidden places, as vnder the *eyebrowes*, *within the lips*, vnder *arme-pits*, on the *right shoulders*, *thigh*, *flanke*, in the *secret parts*, and *seate*.

Now after all these assurances made betweene them, that Satan may claime them for his owne, then commeth hee to bee familiar with them. All haue not one familiar spirit, but some haue moe then others. Some indeed haue but one, as old *Dembdike*: some haue two, as *Chattox*, *Ioane Flower*, and *Willimot*: some three, as one *Arthur Bill*: some nine, as *Mother Samuels of Warboys*.

To these they giue names; such as I haue read of are these: *M. phastophilus*, *Lucifer*, *Little Lord*, *Fimodes*, *Dauid*, *Iude*, *Little Robin*, *Smacke*, *Litesfoote*, *Non-such*, *Lunch*, *Makestift*, *Swart*, *Pluck*, *Blue*, *Catch*, *White*, *Callico*, *Hard name*, *Tibb*, *Hiff*,

Bodin.de
Dæmon.
l.2. cap. 4.

Some haue
moe then
one fami-
liar.
Witches in
Northhamp-
tonshire.

Spirits haue
names.

Warboys
Witch.
Leicester-
shire.
Lancashire
Witches.
In Gifford
Diall of
Witch-
craft.

Hiff, Ball, Puff, Rutterkin, Dick, Prettie, Grissil and Lacke. And they meet together to Chriften the fpirits (as they fpeake) when they giue the fpirit a name.

*What they
do with
theſe fpirits.*

By theſe familiar fpirits they do what they doe; theſe they aſke counſel of, they ſend abroad to effect their deſires, if God giue leaue, and they doe verily thinke, that they haue theſe fpirits at command, vpon the making of this damnable and moſt abominable league, to do whatſoeuer they pleaſe to ſet them about.

CHAP. VI.

That such an expresse league is made with the Diuell: why he inticeth his vnto it, and how it is possible, that any Christian should so be ouer-taken, to yeeld therunto.

Delrio. l. 5.
Sect. 16. p.
659.

THough some may question the truth of this compact, as if such a thing could be gained at any mans hands that knoweth what a Diuell is, euen mans mortal and irreconcilable enemy, yet is this a certaine truth.

*Prooffe that
a league is
made with
deuils.
Scripture.*

I. From varietie of Scripture, in Psal. 38. 5. the words are to be read thus; *The mutterer ioyning societies cunningly*: that is, the VVitch with spirits.

2. From the Hebrew word, *Chabor*, an Inchanter, Deut. 18. 11. Isai. 47. 9, 12. which signifieth one ioyned to another in league and societie.

*Hebrew
word.
חִבּוֹר*

Now

Now what other can that be, with whom the Inchanter is in league, but the Diuell?

*Confession.
De duplici
Martyrio.*

3. From the confession of VVitches generally. *Cyprian* (whether the ancient Father or no, I am not certaine; for some affirme, some question it) confidently from his own knowledge auerreth it, that all make the league, as he once did, when hee practised art Magicke. The story of *Faustus* confirmeth it, and all the relations of VVitches with vs, as before is noted in the other Chapter.

*The marke
or bloody
bond.*

4. And lastly, the marke found vpon VVitches, and also the bloody bonds sometime, doe strengthen the truth hereof. For the young mans bond, of whom Master *Fox* speaketh, was thrown into the assembly gathered together in prayer for his deliuerie from Satan.

Quest.

If any aske why Satan so laboureth for this Couenant?

I answer, It may be, 1. To anger the Lord in imitating him, (as he labours to do in all things) but yet therein to oppose him: for as GOD maketh a Covenant with his, so will the Diuell with his: as God hath his Seale of his Covenant, so will the diuell haue his marke; as God confirmeth his by blood, so will the Diuell haue blood to ratifie the Covenant, which hee and his make.

2. To increase the sinne of the VVitches, to make them desperately wicked without hope of mercy, when they shall remember how they haue renounced God, and giuen themselves to the diuell, and thereby haue provoked the iust wrath of God to their vtter damnation, w^h is that which Satan herein labours for.

3. To make them hereby surely his owne, without starting backe, if possibly it may be.

4. To beguile them the more cunning-

Ans^r.

To anger

God.

See for Satans imitation of God, the last chapter in this Booke.

To increase sinne.

To bee sure of them.

To delude them.

cunningly, when hereby he maketh them belceue, that as they are his, so now hee is theirs, at euery call to be commanded, and to doe what they would haue him to doe according to their lusts.

*The conceit
of a Witch
after the
league
made.*

This conceit pleaserh them greatly, by this they grow proud in heart, that they haue spirits at command to tell them things, to teach them cures, to reuenge their wrongs, to worke feare of themselues in others, to haue in many things their wils and desires; by these are they so fast tyed, as they alwayes hold on this hellish trade, euen to death, except the Lord preuent some with his most speciall grace.

*Reasons
perswading
that its
possible to
draw man
to this
league.*

If any wonder how it may be possible, that any reasonable soule, endewed with any knowledge of God, and of the nature of a Diuell, should thus bee enthralled, let him weigh these things:

1. That

1. That man hath lost the Image of God, in which hee was created, and is wholly polluted with sinne and corruption.

2. That hereby he is become of very neere kin vnto the Diuel, euen his owne babe.

3. That being his childe, hee will do his fathers lusts, and that no doubt in one thing as well in another; for men loue darknesse more then the light; yea and naturally are giuen to worke al vncleannesse, euen with greedines, so captiuated are they to their lusts.

4. That man giuen ouer to his vnruly passions, is violent, inconsiderate, and vehemently greedy to haue his desired ends, by what meanes soeuer hee can attaine them; which maketh him seeke meanes of the Diuel, to become inioyer of his inordinate desires, regarding more the hauiug of his present will, then respecting his future state after death:

*Lost Gods
image.*

1. Ioh. 3.

10.

Diuels

kinsman.

Ioh. 8. 44.

Do his lusts.

Ioh. 3. 19.

Ephes. 4.

19.

*Greedy to
haue what
he desireth.*

death : and is more taken vp to obtaine what hee liketh for the body and outward estate in the world, then with care of his spirituall condition and estate before God, which the natural man very little, or nothing at al regardeth.

Satans
snares.

5. That Satan hath his *wyles*, Ep. 11. his *deuices*, 2. Cor. 2. 11. his *depths* and policies, Reu. 2. 24. his *snares* to catch people at vna-wares, 1. Tim. 3. 7. 2. Tim. 2. 26.

Satans sol-
licitations.

Math. 4.

6. That hereupon hee being thus furnished, hee dare set vpon any; yea, euen vpon Christ himselfe, to sollicite him, yea, and that to a most execrable impiety, euen to haue Christ to fall downe and to worship him a Diuell; for he watcheth opportunities, hee seeketh occasions, and the least offered, he espyeth, and quickly taketh the same, and so preuaileth often, not onely with the rude and sottish, but with the greatest spirits, and shar-

sharpest wits sometimes.

7. That hee hath ouer meere naturall men a ruling power, Ephes. 2. 2. who are already in his snare, and at his own will are taken captiue, 2. Tim. 2. 26.

*His power
ouer man
naturally.*

8. And lastly, that being giuen ouer of God vnto Satans temptation in this kind, how can they resist? Man is weake, Satan is strong, and withall subtrill to beguile, they may easily therefore yeeld. All these things now considered, it is no wonder to know man to be thus seduced, and thus by this league to apostate so from God.

*Left of
God.*

CHAP.

CHAP. VII.

That besides the former expresse league, there is a secret league made with Satan by some, and who they be.

*There is a
secret
league.*

*When and
why Satan
is content
with this.*

IT is a generall tenent of Diuines, which write of this subject, that there is a double league, the one open and expressely made with the Diuell visibly appearing, of which in the former Chapter: the other is close, secret, and implicate, in a mutuall cōsent, but without any expresse termes from either the one or the other, as in the former.

With this league the Diuell contenteth himselfe sometimes, to wit, there, where he well perceiueth that the party will not be brought vnto the other which is such a one, as he intendeth not to imploy, otherwise then about seeming good things: or such an one,

one, as he is contented to let him or her to make an outward shew of Religion, to go to the Church, to heare the Word, and to be able to talke thereof, as one that hath written the Mysterie of Witchcraft, hath by his experience obserued.

*M. Cooper
his Mystery
of witch-
craft.*

For its very probable that Satan dealeth not altogether with all his now, as hee did once amongst the Heathen, and yet now doth amongst Pagans; nor as he did with the blinde fots vnder Popery, or with some of the better learned in that kingdom of darkenesse; nor as he doth with some ignorant, fillie, blockish people amongst vs, vn-capable of the knowledge of the Truth and power of Religion: but that now, as he hath taught his sons, the Iesuites, to refine Popery somewhat, and to hide from their Profelites in the entrance, the grossenesse of their Idolatry, to make them swallow downe
Popery

Popery at the first the more easily : so hath Satan done in this Arte of Witcherie.

Or, it may bee this, as Christ allowed some, which openly as yet did not follow him, to haue power to cast out Diuels in his name, Mar. 9. 38, 39, 40. who were not, as he said, against him, nor could lightly speake euill of him; so will Satan haue some also, which shall not openly be his followers, but yet shall worke by his power, and herein also imitate Christ.

Quest.

If it be asked, *Whose these be, that thus are by a secret league workers by Satan?*

I answer in some sort, by way of similitude, from the direction of that place in Mar. 9. 38, 40. for Satan will bee Gods Ape in all things whatsoeuer he can, and therefore will hee also imitate Christ herein.

*who are in
secret
League
with the
Deuill.*

1. They are such as inuocate the Deuill, by certaine superstiti-

ous

ous formes of words & prayers, beleeuing that these meanes can effect what they haue offered them for, and doe with all earnestly desire, to haue them effectuell. Now the Deuill hereto consenteth, and affordeth his power, at the vterance of the words, to bring the thing to passe which is desired: Here therefore is a couenant and mutuall consent on both sides.

For if a man or woman bee contēt to vse superstitious formes of inuocation for helpe in time of neede, and in vsing them, desireth in heart to haue the thing effected, if the Deuill worke the feate, there is a secret compact: for they haue desired, and hee hath consented.

2. They are such as do know, that neither by Gods worke in nature, nor by Gods ordinances from his Word, the things they doe, are warrantable, (but rather heare such things forbidden,) and

*Master
Perkins
his discourse
of Witch-
craft, chap.
2.*

Deut. 18.
M. Roberts in his
treatise of
Witch-
craft, p. 67.
72.

*What to
thinke of
curing a
wound by
anoynting
the instru-
ment.*

Anselmus
Parmensis
Deitio, l. 1.
c. 4. p. 24.
30.

and that they also are absurd to common reason, and yet will do them, because they finde an effect answerable to their expectation; As for example, to vse Spells, and Charms, which are plainly forbidden by God, and against which, many arguments are alleaged by a learned man. Here to adde that which before I haue mentioned: The healing of a wound by anoynting the instrument, which gaue the wound: which *Keckerman*, both by reason and diuinity proueth to be Witcherie, and sheweth that one *Anselmus* the Author thereof, was a very Witch. Many other Witchery trickes better to be concealed, then named, many vse, by which they suppose to to finde helpe.

For if the remedie be not naturall, then it is supernaturall; if supernaturall, then either from God, and so hath warrant from his Word, and is ordinary, not mira-

miraculous ; for that worke of God hath ceased long since ; or else it is from the Deuill, as the workes wrought by Spels, and Charmes, superstitious prayers, and such like, forbidden by God, must needs be.

Therefore such as doe these things, are in a kinde of league with the Deuill, though ignorantly they thinke otherwise ; because they are pleased to lay aside their reason, as men, to iudge of a naturall working, and their Religion as Christian men, in that they will doe such things, which neither in themselves, nor by Gods ordinance, have any power to effect that which they go about to worke by them ; but onely by the diuels power, who therefore is very well contented, to satisfie herein, their desire, and so is there betweene them a secret compact and league.

3. As those which in Christs name cast out Deuils, though
G they

*For vaine
and super-
stitious ob-
servations,
see Delrio,
l.3.p.2.q.
4. Sect.2.
pag.446.
457.*

they openly followed - not Christ, yet finding successe in their attempts, were not against Christ, nor likely could speake ill of his power, by reason of their secret and implicit faith and Couenant with Christ : so these sorts of persons, finding their practices succesfull, are not against Satan, nor can lightly speake ill of his working power, because of the secret and implicate league they haue with him, and especially, because of the profit they find come to them thereby.

Quest.

Quest. It may be here asked, why Satan wil not urge these, to make a more open league?

Ans.

Ans. It may be, besides the former reasons noted before, that he rests satisfied with this thought of them, that they are on his part, because they are not against him; as also he is content to let them please themselves with hope of Gods mercy,

cy, for that in thus doing, they
suppose they sinne not, nor are in
danger of the Deuill, nor vnder
Gods wrath, as the other are,
because they fall not so fouly in-
to the pit of destruction, by an
expresse league, as the other sort
doe.

CHAP. VIII.

*That there are such as bee called
good Witches, and how they
may be knowne.*

AS in Gods Church there
be good and bad; So in
this kingdome of Satan, there
bee good and bad Witches.

These good or white Witches are commonly called blessers, healers, cunning wisemen, or women (for there are of both sexes) but of this kinde, many men.

These haue a spirit also, as one *Ioane Willimot* acknowledged, and are in league with the Diuell, as well as the bad and black Witches be.

By their spirit they learne, who are bad Witches and where they dwell, who are strucken, forespoken, and bewitched,

*Of good
Witches
falsly so
cal. ed.*

*They haue
spirits.
In the Dis-
course of
Witchcraft,
against the
E. of Kell.
children.*

witched; and by them they learne how those doe, whom they vndertake to amend; for the spirit is sent vnto their patients from them: all which the foresaid *Ioane Willimot* acknowledged before Authority in her examination.

The profession of these Witches is, for the most part, to heale and cure such as bee taken, blasted, stricken, forespoken, as they vse to speake, and bewitched: all which cures they doe by their compact with the Deuill.

But though these Witches be almost all healing Witches, and cannot doe to man, or beast any hurt, except they procure some other to doe it, yet we may finde, that some of these sometimes haue the double facultie, both to blesse, and to curse, to hurt, and to heale, as it is probable *Balaam* had at the least in *Balaks* imagination, Num. 22.6.

G 3

For

*what they
professe.*

*Some haue
a double
facultie.*

Balaam.

Hartley.

For he ascribeth to him the power of blessing and cursing, as had a famous Witch, one *Hartley* in Lancashire, & a woman Witch; of both which, Mr. *Cooper* in his *Mystery of Witchcraft* doth make mention. But, I say, for the most part, I find them curing Witches; some more obscure, & some more notable then others, as was the Sorcerer *Simon Magus*, who bewitched the people so, as they verily supposed that he did that he did by the power of God, when the Text telleth vs. that it was by Sorcery, and so by the power of the Diuell.

*What is gi-
uen them
for their
paines.*

Their *reward* is for their curing, what people commonly will giue them; some take more, some take but a little, often nothing, and some may not take any thing at all, as some haue professed, that if they should take any thing, they could doe no good; of such an one *Bodinus* maketh mention, which went all

in

in patched and ragged cloathes.
Heere also the Diuell will imi-
tate Christ, who said, Freely yee
receiue, freely giue.

The good Witches (vntreuly
so called) may be sundry waies
knowne: I. *From the quality of
the party*, one commonly very
ignorant of religion, an obseruer
of times, of good and bad daies,
of good and bad lucke, very su-
perstitious in many things, not
induring willingly such as feare
God, and such as delight in his
Word. They are also fantastical-
ly proud, as *Simon Magus* was,
who boasted much of himselfe,
as these doe of their gift and
power; as those in Spaine, which
call themselves *Salutadores*.

I I. *By his, or her unwillingnesse
to conferre*, either *with godly and
learned Diuines*, of their Faith
and good prayers, by which
they professe to doe such cures,
*or with ungodly and learned Phy-
sicians*, about such medicines as

G 4

they

In Dæmo.
lib. 3. cap.
2.

*How to
know this
kinde of
good witch.*
Deut. 18.
Quality.

A. 8.

Not confer
with diuine
or Physician

they prescribe to procure health: both which they auoid, lest their works of darknesse should come to light, and they be discouered to be Witches.

*Secret wor-
king.*

III. *By their priuate and se-
cret whisperings*, mumblings and
mutterings with a low voice, as
was the manner of Witches to
doe in old time, Isa. 8. 19 and 29.
4.

*Professions
to helpe be-
witched.
Bodin in
Dæm. l. 3.
c. 1. & c. 20
Philo In-
dus.*

IV. *By professing to be able to
helpe such as be bewitched and
fore/poken*; for the supernatural
worke of the diuell, as in case of
bewitching, cannot be cured (as
learned men affirme) by any na-
turall meanes: this Witches
haue confessed also, and therefore
must bee by a league betweene
the Diuel and the Witch.

*What
meanes they
use to doe
good.
See Deltio,
lib. 3 cap.
1. & 5.*

V. *By the meanes which they
doe use to helpe such as come to
them for helpe*: as

By onely touching the party:
Bodinus giueth instances, who
thus cured the Ague and Tooth-
ach.

ach. 2. By saying certaine prayers, as *Anne Baker* did, and *Ioane Willimot*: which be *Popish* set prayers many of them; as so many Creeds, Ave-Maries and Paternosters, as a Witch confessed to me. 3. By *Charmes and Spels*, absurd, barbarous and ridiculous formes of words, and such like meanes, which haue no power from naturall working, nor from the ordinance of God, and therefore must needs bee from the Diuell.

VI. By the remedies which these prescribe vnto others to do, to haue helpe, as * one or two medicines for all diseases, impossible in nature to bee auailable in so great variety, and therefore do no good, and are prescribed onely to couer their diabolicall practice and Witchery. So to prescribe medicines made of such things, as are abhorring to nature, of which *Bodin* maketh mention. To prescribe Charmes,

G 5 popish

Leicester-
shire
witches.

Bodin. l. 3.
c. 5.

Remedies
prescribed.

* Our late
reuerend
Diocesan
B. L. ke,
worthy of
eternall
memory,
sa d, This
was a note
of a witch,
if not a
counterfeit.

Bodin.
 Dæmono.
 lib 3. cap.
 2. & 5.
 See Scot of
Witchcraft,
 for
charmes,
Amulets,
 and other
 things, b. 12
 c. 9. 14. 18.
 Delrio lib.
 1. c. 4 q. 3,
 4.
His Trea-
tise of
Witch-
craft.
 pa 53. 64.
 66. See Bo-
 din. Dæ-
 mono. 1. 3. ca.
 5.
Foreknow-
ledge.
 1. Sam. 28.

popish prayers, popish supersti-
 tions, and very Witcheries them-
 selues, as to hang Amulets about
 the necke, and certaine pieces
 of holy Scripture, to goe and
 scratch the suspected, to burne
 some of his or her haire, or
 some part of the beast bewit-
 ched, to pricke a needle or
 bodkin vnder the stoole where
 the Witch sitteth, to make a
 Witch-cake of Bakers meale,
 and the bewitched parties Va-
 rine: see for this and some o-
 thers the like vanities, in Master
Roberts practices, vnbesitting
 reasonable men, and sober Chri-
 stians.

VII. *By their foreknowledge*
to tell who those be that come to
 them, why, and for whom they
 come. Thus could the Witch of
Endor tell, that hee that came
 disguised, was *Saul*. Thus could
 hee that made the *Witchcake*, tell
 the party which came to helpe
 his wife, of whom Master *Ro-*
berts

berts doth write. That such are Witches, *Bodinus* bringeth instances out of Flanders, Portugall, France. To tell also who are bewitched, & how, and who are Witches, and where their mark is; these be Witches: for all these things they know by their spirit, as *Ioane Willimot* the Leicestershiere Witch did confesse; part hereof in her first, and part in her second examination, before severall Iustices. For this foreknowledge Physicians haue not by their Art, neither haue these ignorant persons this by diuine inspiration; and therefore by compact with the Deuill.

VIII. By shewing the suspected in a Glasse, as hee that made the Witch-cake did, before mentioned, who shewed the Witch *Mary Smith* in a Glasse. *Fernelius* speaketh of such a Witch, whom he, as himselfe saith, saw. This is an vndoubted

Lib. 3.
Dæmono.
cap. 5.

Shewing
one in a
glasse.
Giffard in
his tryall of
witchcraft.
Fernel.
l. 1. c. 1. de
abdit. re-
rum cau-
sis.
Reade
Peter de
Loier de
speculis
transl. by
Zach.
Ioannes,
ca. 12. p. 2.
121.

Master
Edmunds
of Cam-
bridge.

doubted marke of a Witch, as one Mr *Edmunds* of Cambridge told mee, who was one that for a time professed to helpe men to goods or money stolne, and was once by the heads of the Vniuersitie questioned for Witchcraft, as he confessed to mee, when he had better learned Christ, and had giuen ouer his practice that way. He told mee two things (besides many other, in a whole afternoones discourse at *Castle birmingham* in *Essex*) neuer to be forgotten. 1. That by his Art hee could finde out him that stole from another, but not for himselfe. 2. That the ground of this Art was not so certaine, but that hee might mistake, and so peraduenture accuse an honest man, in stead of the offender, and therefore gaue it ouer, albeit hee said hee might haue made 200. pounds *per annum* of his skill.

Paines vpon
on them.

IX. By paines and like torment conning vpon this good Witch,

Witch, which is upon the bewitched. Conference I had once with a suspected healing Witch, a man miserable poore, and of an horrid countenance, of whom I asking how hee knew a man or beast to be bewitched, hee told me, By two things. *First*, by his trouble in saying his prayers for the bewitched, which then hee could hardly remember, and much adoe hee had to make an end of them; which prayers were so many Creeds, so many Ave- Marias, so many Pater nosters. *Secondly*, by the paine which would seaze on him selfe as soone as he began his prayers, the very same which was upon the bewitched. This skill he learned of a woman, which taught him a secret, but what that ground of this Witchcraft was, that could I by no meanes procure him to reueale. Some know who are bewitched, as before I shewed, by their spirit, and some Witchery

Lib. 3. cap.

II.

Require
faith.

Lib. 3. c. 1.

c. 2.

Witchery meanes, of which *Bodinus* maketh mention, and of many vaine people yet put in practice, when they suspect a party; for which they deserued to be punished, if they had their desert.

X. Lastly, by requiring Faith of such as come vnto them: Physicians expect it not, neither dare any truly fearing God, rob thus God of his honour (who curseth such as trust in man) and yet these Witches professe, that they cannot heale such as do not beleue in them. This *Bodinus* sheweth by examples three or foure, wherof one *Healer* came to a Bishop, and willed him to trust in him to cure him, and this was in the hearing of *Bodinus* himselfe, there in the Chamber, and one Doctor *Faber*, a learned Physician. Thus may these, falsely so named, good Witches, be discouered.

CHAP. IX.

That none ought to goe to these
Wizards, Witches, blessers,
healers, cunning men or wo-
men, for helpe.

THAT none ought to resort
to these miscreants and cur-
sed caitifes, there bee plenty of
reasons.

1. The Charge and Comman-
dement of God, forbidding the
same expressly, Leuit. 19. 31.

2. It is a spirituall defilement
and Whoredome: for the Scrip-
ture saith, they goe a whoring,
Leuit. 20. 6. and are defiled by
them, Leuit. 19. 31.

3. It is a dealing with the De-
uill, and seeking of helpe from
him, as *Ahaziah* did: for you
haue heard by the confession of
a Witch, that such haue a Fami-
liar, and some haue been known
to inuocate the Deuill to cure a-
nother: And surely their mum-
bled,

Decrio li. 6

Sect 1. q. 2

pa. 936.

Reasons

why not to

seeke to

good wit-

ches.

Spirituell

whoredom.

Its helpe

from the

Diuell.

2. King. I.

3.

Bodin. lib.

1. cap. 6.

bled, and senselesse prayers, what are they, but watchwords betweene the Deuill and them? I knew one, that hearing a little boy greatly tormented in the next roome where he was, went out into a back-side, and staying some time there, returned in again, but yet in a great sweate: the boy that had cryed a whole weeke, ceased presently his crying: the Wizard prescribed (if the child felt paine againe) a certaine medicine of diuers hearbes, which I had from the man himselfe: but ouer the head, and before he began to prescribe the medicine, these words must bee written, as they were taken from his owne mouth: *Onguint manera laian- quint manera*, words senselesse; but in these words were hidden the power of the medicine, and were the Watch-word between the Deuill and him, to effect the worke. Those therefore which goe to these Wizzards, seeke helpe

helpe of the Deuill.

4. It is an heathenish practice, to seeke to such, Isa. 19. 3. & 65. 4. 2. King. 17. 17. Now we should not be like the abominable heathen, in any euill, much lesse in these abominations.

5. They which seeke vnto them, are commonly wicked, and euill people, haunted themselves by an euill spirit, who suggesteth this course into them, as hee did into *Saul*, 1. Sam. 28. yea, such as esteeme of these, and think they work in Gods Name, and by his power, are bewitched in so thinking, Act. 8. 9, 11.

6. It is found true by dayly experience, that those which most vse them, most neede them: for these Witches either breede, or nourish diuelish and vncharitable conceits, in those that seeke vnto them: as that they dwell by ill neighbours; that when any ill happeneth vnto them, to theirs, or to their Cattell,

Heathenish

Ier. 10. 2.

*Such as
seeke to
them, are
vaine peo-
ple.*

*They in-
crease their
owne sor-
row.*

tell, that they are blasted, taken with an ill planet, stricken, that some ill thing went ouer them, that they are ouer-looked, fore-spoken, and bewitched by some one or other, and therefore they must seeke for helpe, and this must be of them, or of such as be like them, Wizards and Witches. By which speeches, and wicked counsell, they are continually kept on work in daily seeking to them, when any, the very least crosse happeneth vnto them, because they are euer imagining Witchcraft, and that the onely remedy for helpe is, to seeke vnto these.

*Learned do
condemne
it.*

*Lib. 10. de
ciuit. Dei.
In ps. 45.*

*In hom. 7.
ad Colof-
senses.*

*K. James in
Dæmon. l.
3. c. 5.*

*In his trea-
tise of
witch. p 61
62.*

7 Learned men of all sorts generally condemne this running to these Wizards: Saint *Augustine*, Saint *Basil*, and Saint *Chrysostome*. *Hippocrates* an heathen, calleth those *Nebulones*, which by Satannicall meanes, professe to cure diseases, and saith, (marke an Heathens words) *That God*
which

which purgeth the most desperate evils, is our deliuerance. Some Schoolmen hold it to bee an Apostasie, to seeke and vse helpe of Witches: *Aquinas, Bonanuen. Albertus, Durand*, cited by *Bodin*. Master *Roberts* citeth the Lawes of Emperours, and the decrees against such. Al the godly and learned Diuines in our dayes doe condemne the same, the dead by writing. the liuing *in a voce* in their Sermons.

8. They often lose their labour, for sometimes the healer is but a *Counterfeit Witch*, (worthy seuerer punishment for deluding people:) And though a Witch, yet can he or she doe nothing but by the Devils helpe, and he himselfe hath confessed to the Witch, that hee cannot cure that sometimes, which at the bad Witches instigation hee hath inflicted. Againe, Satan, though hee hath his healers, yet must they liue one by another ; therefore

See all that
haue writ-
ten on the
Com. Exod.
Leuit. Deu.
Scot. b. 12.
c. 18. & b.
16. c. 3.
Bodin. l. 3.
c. 2. & 5.

Lost labour
often.

therefore hee healeth for one Witch, one or two diseases, for another more, not for one all, and this, as it happneth by their conditions, in the bargaine-making with the Deuill, when they enter into league with the Deuill. Sometime this white Witch cannot cure the bewitched, without the consent of the bad VVitch, which caused it, or (which is fearefull to thinke vpon,) till the same disease bee put vpon some other, or that the Witch be bewitched to death, which hath inflicted the torment vpon the diseased party. All these *Bodinus* noteth, with examples out of *Sprangerus* an Inquisitour, that examined, had the confessions, and put to death great numbers of Witches.

See in Scot
booke 12.
chap. 17. a
notable con-
cerning
trick of
such a
Witch, to
make her
speech true
in accusing
an honest
woman, for
a Witch.

These VVitches, to keepe their credit, often deliuer their medicines with an *If*. If it doe no good, come againe. When they returne and finde that the Deuill hath

hath not remoued the disease,
or that God being displeased, wil
not let them; then the Wizards
blame them, that they came not
in time, or they applied not the
meanes aright, or that they wan-
ted faith to beleue, or at least
they acknowledged their power
not great inough, and therefore
they aduise them to go to a more
cunning man or woman, and so
direct them vnto another Witch
or Deuill, for helpe, worse then
themselues.

9. And lastly, the Lord threat-
neth to set his face against that
soule, and to cut him off from a-
mongst his people, that seeketh
vnto them.

Leu. 20.6.

Let these reasons dissuade vs
therfore, from helping our selues
by such detestable meanes so ab-
horred and hated of God.

CHAP. X.

*That many yet runne vnto these
Witches, and their reasons
which they alleadge, answered.*

THere is no action so bad,
but if men either get or saue
thereby, there will bee both the
practice, and the approbation
thereof, euer by some: so are
men captiuated to the care of a
bodily safety, and preseruation
of an outward estate in this
life. So it happeneth in this
case, of going vnto, and seeking
helpe of Witches, who vse such
reasons as these, to countenance
their going to them.

*I. Such surely works by God,
because they vse good prayers and
good words, and often name God.*

But to answer this, let them
remember that the Diuell him-
selfe can vse good words, Mar.

I. 24.

*What rea-
sons they
vse, which
doe go to
Witches.
Vse good
prayers.
Answ.*

1.24. and 5 7.A.17. that hee can counterfeite the habit and words of an holy man *Samuel*. 1.Sam. 28. 13, 15, 17. that hee can turne himselfe into an Angell of light, 2. Cor. 11. Therefore he can teach his seruants to faine holinesse. As for their prayers, they are foolish, popish, superstitious, if not all, most of them, and some of them learned of the Diuell himselfe, as some haue confessed.

II. That they vse oyntments, hearbes and medicines to cure the diseased.

I answer, These are but colorings to couer their Witcherie.

1. Because they vse but one medicine, and the same commonly to cure many diseases.

2. Because they cannot cure any disease, but that which is by Witcherie, and therefore they say, that such persons, or that thing is bewitched, for which the cominers to them seeke remedie, shewing

Bedin. l. 3.
c. 5.

Vse oyntments and medicines.

shewing hereby what diseases they can cure. Therefore naturall medicines to cure supernaturall diseases, are vsed onely to hide their Witchcraft and sorceries.

*A gift from
God.*

III. *That it may bee, as some thinke, that they haue a gift from God, this way to doe good.*

Answ.

Answ. There is no reasonable probabilitie for this, for then God would not cōdemne them, nor such as seeke to them: neither would he suffer his seruants to bee so afflicted, (as you haue heard) in vsing his gifts; hee would not so ill reward his seruants; and this conceit of being the power of God, was in the bewitched Samaritanes, who thought so ouer-well of *Simon Magnus*, as these Samaritan-like bewitched people doe of these silly Ma-gooses.

*Indured
great losses.*

IV. *That they haue indured great torment, and great losses of cattell, and could not otherwise finde helpe.*

Iob was in another manner tormented, and receiued farre greater losses, yet he depended vpon God, patiently waited his leisure, resolved to trust in God, though he should haue died, and therefore was at length deliuered. A woman which had a disease *twelue yeeres*, and had spent all shee had, vnder the hands of Physicians to be cured, but could not, but rather grew worse, yet she resorted not to diabolically meanes (that wee reade of) though ordinary meanes failed her, but waited Gods good time, and was miraculously deliuered, Marke 5. vers. 25, 29. So another woman had a spirit of infirmity, and was bound by Satan *eighteen yeeres*; yet she would not (for any thing we know) vse any ill meanes for her helpe: for the Text saith; *Shee was a daughter of Abraham*, Lu. 13. 15, 16. and therefore was at the length also cured.

H

V. That

Answ.

Find helpe.

V. *That many haue gone to such, and found present remedy.*

Ans^w.

1. As some haue found remedy, so other some haue not, euen by your owne testimony; so set one against y other. 2. The lawfulnessse of an action is not to be iudged by the successe. Wicked men in ill wayes prosper sometimes, to the hardening of their heart in euil, and so is there a spiritual plague vpon them for their wickednesse, which they do not consider of. 3. Wee haue the Apostles lesson, *We may not doe euill, that good may come thereof:* the going to them God forbids, and therefore euill: and bodily ease will not excuse the sinne before God.

Rom. 3. 8.

4. Let such consider what before is deliuered, touching such as be holpen, whether they continue well, or whether a worse euil hath not after befallne them, or whether the like hath not hapned to some of theirs, or to some

some of their cattell, or to some of their friends, as stories shew, that so it hath hapned, and so it may still fall out.

V I. *That they haue helpe from these at a little or no cost at all, whereas Physick is very chargeable.*

Its little cost to them.

But let such consider, that physicall meanes is of God, in the vse whereof wee may pray for a blessing; whereas this is of the Diuell, and the remedy with a curse. We cannot, we may not pray to God to finde remedie in seeking to the Diuell. It's also a miserable sparing, to spare the purse, and to damne the soule.

Answ.

V II. *That these speak against bad Witches, and often discover them, and therefore cannot they themselves be bad.*

Speake against bad Witches.

This is no good argument; for he may be bad enough himselfe, that speaketh against another, in some thing worse then himselfe. As for the discoverie of

Answ.

a bad Witch, you haue heard by the testimony and confession of a witch, that this they doe by the Diuels telling: Therefore being in league with the Diuell, they are for all these pretexts to be detested, and their villanies before God to be abhorred.

CHAP. XI.

That there are bad Witches; and here of their profession, and practice, and how many things must concur in bewitching any thing.

ALl Witches, in truth, are bad Witches, and none good; but thus wee distinguish them, after the vulgar speech: It is needlesse to make particular prooffe of this sort; Historic, experience, and confession of such Witches are euidence enough.

Of this sort are men, but very many women, younger, and older, but almost all very miserably poore, the basest sort of people, both in birth and breeding, most incapable of instruction, and cursedly negligent, and prophanely contemnners of the saving knowledge: generally, people

All Witches bad.

Witches are very miserable.

ple they are of ill natures, of a wicked disposition, and spitefully malicious against any with whom they are displeased, eagerly pursuing to bee reuenged.

*Bad Witches onely
to doe hurt.*

*The triall
of Lanca-
shire Wit-
ches.*

*In the ar-
raignment
of the Wit-
ches of
Warboys.
In Dæmo-
no. l. 3. c. 5.
They haue
familiar
spirits.*

The profession of these is, by the Diuels instigation, onely to doe hurt. To doe mischief, is their common practice: yet some of them also (as with the white Witch) the Diuell dispenseth with, to helpe, as well as to hurt, as the Lancashire Witch *Chattox* could by her own confession; and that old Mother Witch *Dembdike*, as other Witches at the Barre confessed of her. So could *John Samuel*, the VVitch of *Warboys*, bewitch and vnbe witch, as his wife confessed: and examples of these *Bodinus* giueth.

All these VVitches haue Diuels and familiar spirits as is euident by the cōfession of a multitude of VVitches; those in
Lan-

Lancashire, Leicestershire, Bedfordshire, Northamptonshire; by others in France, Germany and other places; so as this is a truth not to be doubted of.

These spirits appeare in sundrie shapes, yea the same spirit to the same party in diuers formes, as *Chattox* Diuell called *Fancy*, would be sometimes to her, like a browne Dog, sometimes like a Man, and sometimes like a Beare, as she confessed.

These spirits are receiued of one from another VVitch, as *Ioane Willmot* had a spirit by *William Berry* her Master, who receiued it by his blowing into her mouth. This *Ioane* afterward helped *Ellen Greene* to two spirits. Many such instances may be brought.

But the Diuell vncalled cometh and offereth himselfe to most, as hee did to *Dembdike*, to *Iames Denice*, to *Lewis Gausfreddy*, and infinite others. Some call

*Spirits ap-
peare v sibly
in diuers
formes.*

*Discouery
of Leice-
ster Witches.*

*The Diuell
offers him-
selfe.*

How they
come to get
a spirit.
In Wilt-
shire.

I have after
much.

for one by name, through the per-
suasion of another, as once a boy
at *Bradley* calling Bun, Bun,
looking vp to the thatch of the
house, there leapt a Toade to
him, which went vp to his
crown, and sucked. *Some Witch*
calleth spirits to giue them to o-
thers, when before they haue
drawne them to consent to haue
them, as the forenamed *Willimet*
did, called *Pusse* and *Hisse*, and
gaue them to *Ellen Greene*. *Some*
Witch teacheth another to use
some act or ceremonie to haue a
spirit; as to go to the Sacrament
and bring away the bread, and
to giue it to the next thing which
they should meet, as old *Dem-*
dike aduised *James Denice* to
doe: or to go about the Church-
yard, and to kisse whatsoeuer
they hap to meete. By these, and
many other such like wayes,
these common *Witches* come
by their spirits: for of other
Magicians I speake not here.

By

By these damned spirits doe these cursed caytiffes worke all their malice and mischiefe. For these they call, when they would doe harme, as farre as these spirits haue power to do hurt, and then bid them doe this or that for them. Thus *James Deuice* willed *Dandy* his spirit to goe and kill *Mistresse Townley*. *Elizabeth Deuice* the Mother called *Ball*, her browne dogge, to kill *Iohn Robinson*. *Chattox* called for *Fansie* her dogge to goe and byte one *Moores Cow*, to kil the same.

For these spirits can doe great mischiefe, if God perinit, many wayes. They can worke vpon the minde of men and women to stirre vp lusts and ill passions. *Gaufredy* had a spirit to stir lust vp in any he breathed vpō. *Philip Flower* had a spirit, to make one *Thomas Simson* to loue her: o- ther instances Master *Roberts* doth giue. They can make men

*Witches
worke their
mischiefes
by Diuels.*

*What these
spirits can
doe.*

Delrio, l. 2.

q. 9, 10, 11,

12, 13, 14.

*In his life
and death.*

*Le cester
witch.*

*In his Trea-
tise of
Witchcraft.*

Roberts,

pag. 57, 58.

Delrio, lib.
4. part. 1.
q. 3. sect. 2,
35.

North-
hampton-
shire *witch*

Delrio, lib.
3. p. 1. q. 1.
pag 354.

and women mad and frantique, as *Mary Smiths* spirit did *Edmund Newton*. They can annoy the body many wayes; the relations of the tryall and arraignment of VVitches, are full of varietie herein. They can kill both man and beast, and blast corne, and doe many other euils and harmes: needlesse it is to take vp time with instancing particulars: they can bespot linnen cloathes with pictures of Toads, Snakes, and other vermine; as the spirit of one *Hellen Ienkenson* did a Buck of cloathes of Miltresse *Moulshew*, because she had the day before helped to search the VVitch, and found the marke vpon her. Thus they worke by their spirits, and else by themselues can effectuate nothing: neither can the spirits do any thing without Gods permission.

For this we must know, that three things must concur in the bewitching

bewitching of one man, or any other thing whatsoeuer.

I. Before any of *Gods* creatures can be annoyed, he *must* *give way* and permit the same: this all will grant, who acknowledge a diuine power and providence of God ruling and disposing of all things.

Three things con-
curre to be-
witching.

II. Then *the operation of the Diuell*, according to the power of God permitting, which hee knoweth either before, as is cleare in the story of *Iob*, Chap. 1. and 2. also by the relation touching the *VVitches*, which bewitched the E. of *Rutlands* children; where wee may read, how *Ioane Flower* called for, & willed *Rutterkinne* her Cat, to goe and mischiefe the Lady *Katherine*, and the Cat cried *Mew*, and thereby shewed the *VVitch*, that she could not doe her any hurt. Or the spirit knoweth not before, but when hee hath gone and made triall, and then findeth his

The spirit
knoweth
when God
will permit
him.

his power limited, as wee may reade in the relation of the *Warbois VVitches*: how Mother *Samuel* sent two of her spirits against Master *Throgmorton* and his wife, who making triall what they could doe, returned, and told her, *That God would not suffer them to preuaile.*

*Witches
consent.*

III. Before the spirit worke for any VVitch (though he will goe for himsele, and of himsele, where he hath no league with the VVitch) yet to doe for her or him hee will not, without their consent and will, to make them guilty with him. The VVitch therefore must doe some thing to set him on, as to call him, to bid him goe, to giue him some thing before hee goe, as an old VVitch gaue him a Cocke: of which wee may reade in Master *Giffords* Dialogue of VVitches. So they send; but the Deuill doth the harme, and not they.

Neuer-

Neuerthelesse they are made guilty of these mischiefes. 1. Because they call them, and bid these spirits doe such euils. 2. Because they speake, and doe such things as please the Deuils, and which they desire and counsel to haue done, while they themselves goe about and do the mischief, (which though the Deuils can doe) yet will they not doe it for them, without these watch-words, and signes. 3. That they thinke verily, that they haue giuen them power to doe the mischiefes, laid to their charge, and thereupon they confesse, they hurt such & such persons, or killd this or that man or beast. 4. Because they assume to themselves, a kinde of glory within themselves, when the people feare them, and they haue a ioy in their hearts, that they can awe others so by such thoughts of them. 5. And lastly, by the Couenant made with the Deuill, they thinke

Why witches be guilty of that which the Diuell doth.

thinke, that what hee doth, is done by their cōmanding power ouer them, and that they must so doe, because they will haue them to doe so.

*witches
haue not
power ouer
spirits as
they thinke.*

For these reasons may the Deuils deedes bee imputed to them: and they may bee said to doe, what the spirits doe, though their owne words and deedes haue no force in themselues, to effect their wills; albeit Satan maketh them beleue otherwise: but herein are they notably deceiued, as also when they thinke themselues to haue him at command to doe their pleasures: for,

*Doe more
then they
would haue
him.*

1. The spirit will doe more somtimes, then the witch would haue him. For *Agnes Samuel* a Witch of *Warboys*, intreated the spirit *Blue*, that *Mistresse Ioane Throgmorton* might not haue any such extreme fits: but shee could not preuaile with him.

*Not obey
them.*

2. Hee will not yndoe that
sometimes.

sometimes which the VVitch wisheth to be vndone againe, as the VVitches of *Warboise*, all three, endeauoured to vnwitch the Lady *Cromwell*, but could not.

Dod in l. 3.
c. 2. p. 247.

3. He wil threaten the Witch, and offer some violence vnto her, if shee will not doe what he would haue her, as the spirit did old *Dembdike*, who shoued and pushed her into a ditch, because shee would not goe and helpe *Chattox* the Witch (whom *Dembdike* could not abide) to make pictures. So *Chattox* spirit threw her down, because whē he appeared, she would not speake vnto him. Yea *Bodinus* telles vs, that when one called his spirit, & then did not set him on work, he presently killed him.

Offer them violence.

Lanc. Witches.

*In his book
de Dx-
mono.*

4. He will annoy them, as he did Mother *Samuel*, tormenting her in her body grievously: and as he did *Chattox*, taking her eie-sight from her, yea, and would sometimes

*Torment
them.
Warboys
VVitches.*

Discover
them.

Roberts in
his Treatise
of VVuch-
craft, p. 79.

sometimes come gaping vpon her in the forme of a Beare, with open mouth, as if he would haue worried her, as shee confessed.

5. Hee will discover the Witches practices, and wil endeuour to bring them to their confusion and end: as the spirit told Master *Throgmortons* children in their fits.

6. And lastly, hee will faile them and breake promise with them, in their greatest neede; as he did a famous Witch in *Hungarie*, after shee was in prison, where wanting food, did then eate her own flesh and perished.

Thus wee may see, how little command they haue ouer spirits, but as the spirits list, for their owne aduantage.

CHAP.

CHAP. XII.

*To know whether one be bewitched,
and the signes thereof.*

GOD permitting, and the Deuil working at the Witches command, man or woman, beasts or other creatures may be bewitched.

Now, to know who are bewitched, what course better can be taken, thē to gather the signes from such as certainly haue been knowne to haue beene bewitched, and that by the confession of Witches arraigned and condemned for the same? as,

When learned and skilfull Physicians can find no distemper in the body, or any probable reason of any naturall cause of such griefe, pangs, and violent vexations, as the patient in the iudgement of all the beholders doth endure: as Master *Throgmortons* child

Delrio, l. 6.
c. 2. Sect. 2.
q. 3. p. 969.

*Signes of
one bewitched.*

*1. Signe.
Disease not
naturall.*

child did, when neither Doctor *Barrow*, nor Master *Butler*, learned Physicians, could yeeld any sound reason of; as to neeze lowde and thicke, almost halfe an houre together, till blood come out of the nose and mouth: to haue a great swelling, and heauing in the belly, then a passing to the throate, ready to stop her breath, to make one speechlesse, and set the teeth together, to shake sometimes the legge, sometimes the arme, sometimes the head, as it were a feuer or some running palsie, to thrust out ones arme so stiffe and straight, as not possible to bow it, and such like motions as befell those children.

2. *Signe.*
Remedies
helpe not.

When some parts of a man, now fingers, now toes doe rot, and no rules of Art, or experience can doe any good, but the disease groweth rather the worse, by the best meanes; or if seeming in the Euening to bee healing,

healing, in the morning to bee found to haue gone backward, as it did with one *John Orkton*, bewitched by one *Mary Smith* of *Linne*.

When a very healthy body on a suddaine shall feelee violent torture, pinching at the heart, bereauing him of sense, and so distract the patient, as hee or she is ready to teare the haire off their head, as it befell one *Elizabeth Hancock*, bewitched by the forenamed *Mary Smith*, or being in health, strong and traueling by the way, to be suddainely taken and to fall downe lame, become speechlesse, lose the vse of one side saue the eye, to haue the head drawne awry, the face and countenance deformed, hammes lame and turned out of course, feeling within prickings, as with Elsons and Sickles, as did one *Abraham Law*, bewitched by one *Alizon Denice*, meeting him by the way.

When

Roberts
his Trea-
tise.

3. Signe.
Violent
and sudden
torture in a
healthy
body.

Relation of
Lanca-
shire Witches.

4. *Signe.*
Like fits in
diuers par-
ties.

In North-
hampton-
shire.

5. *Signe.*
To tell in
many fits
things
truly.

VWhen two or moe in the same family, or dwelling asunder, one or moe in one towne, & other some in another, are taken in the like strange fits in most things, as were Master *Throgmortons* children, the Lady *Cromwel*, who had visited those children, and burnt some haire of the suspected Witch: So was Master *Aucry*, and his sister one Mistresse *Belcher*, dwelling in seuerall places: for such violent strange fits cannot come vpon naturall causes so suddainely alike to diuers persons, in so seuerall places, except some infectious disease should happen among them, to take it one of another.

VWhen the afflicted partie, or parties, in their fits doe tell truly many things, some things past, as the elder daughter of Master *Throgmorton* did, who told what the VVitch had beene doing. Some things in
doing:

doing: as she told where her vn-
cle and others were in the Towne :
where the VVitch was, & whi-
ther going, what they said and
did when they met her. These
sisters could tell in their fits, in
what case and state one and ano-
ther were, at the same instant,
being 8, 10. or 12. miles asunder,
and also when the VVitch fed
her spirits, and what she said vn-
to them, as Mistris *loane* could
tell some things to come, as in
her first fit, how many in that
house should be bewitched, and
named the number and persons:
Also the other (as wel as this sist-
er,) told what the VVitch *Agnes*
Samuel would doe, if Master
Throgmorton would goe and
speake with her; they foretold
their fits in their fits, how ma-
ny afterwards, and how long
they should hold them: that
Mother *Samuel* should willing-
ly confesse her fault, and the time
when. Al these proued very true:
yet

yet these things are no effects of naturall diseases.

6. *Signe.*
Effects.

VVhen one shall doe many things, neeze, scritch, groane pitifully, start fearefully, heaue vp the belly, bounce vp with the body strangely, become senseles, not hearing, seeing, or feeling: to speake also many things to purpose, and yet out of the fit to know not any thing hereof: as it hapned with these children.

7. *Signe.*
Supernaturall
strength.

VVhen there is strength supernaturall, as that a very strong man shall not bee able to keepe downe a child of nine yeeres old vpon a bed. So it was with one of Master *Throgmortons*.

8. *Signe.*
Delio, l. 2.
c. 8. pag.
221.
Vomit vp
pinnes, &c.
In his triall
of VVitches.
Delrio, lib.
3. par. 1. q.
4. sect. 6.
pag. 410.

VVhen the diseased doe vomit vp crooked pinnes, Iron, Coales, Brimstone, Nayles, Needles, Leade, VVaxe, Haire, Straw, or some such like things; such haue beene seene to haue beene vomited vp: as Doctor *Cotta* witnesseth and produceth the witnesses for the same, and those

those learned men.

VWhen (with other things concurring, else this is no sure signe) any doe see, not in a fancie or dreame, but visibly some apparition, and thereupon some mischiefe to befall them: as it did to one Master *Young* of *London*, the apparance of a *VWater-dogge* to run ouer his bed; and at another time one cloathed in russet, with a bush beard, speaking to him. So also *Toads* and *Crabs*, crawling about his house, after which hee was tormented. So Master *Auerie*, whom before I haue mentioned, saw as he rode in his Coach homeward a visio, and forthwith his Coach-horses fell downe dead. One Master *Engers* men in *Bedfordshire*, driving a Cart of corne to *Bedford*, saw a great blacke Sow grasing, which went along with them: at length the horses brake their carriage and ranne away to *Bedford*: so at the returning backe they

9. *Signe.*
Visions.

M. Roberts *Treatise*, pag. 57,
59.

In the discourse of
VVitches
executed at
North-
hamp-
ton.

they saw the same Sow, and had the like violent course of horses: the chiefe man, afterwards, by a stroke of a Beetle vpon his brest, fell into a trance suddenly, and was in his senses distracted, and continued for a long time in extasies and gricuous perplexity.

1. Book. c.
3. pa. 49, 52

To these may be added what formerly is written of the signes of such as the Diuel tormenteth; for what he can do without the association of a VVitch, that can he doe, when he is willed by the VVitch to doe his worke. And thus much briefly for these signes of persons bewitched.

CHAP. XIII.

What those things bee which Witches doe, by which they doe set their [spirits] on worke to doe mischief, and by which they are said to bewitch.

THough as you haue heard, Witches do not the harme themselves, yet doe they that which the spirit will haue them to doe, before he will worke the mischief. Hee sets them on, puts into their hearts euill thoughts: he inflameth them with rancor, yea and appeareth visibly speaking to them, counselling and vrging them to doe this and that; before he doth the hurt, they agree; and so the VVitch sendeth him, who is ready inough to goe of himselfe, but he will not, in cases of VVitchcraft.

That which the VVitches do, are as *Watch-words* and *Signes*,

I

that

*See Cotta,
p. 89, 90, 91
Delri.*

lib. 3. par. 1.

q. 1. p. 354.

q. 1. q. 3.

*What Devils do to
stirre up
witches to
bewitch.*

*The truth
of these
things ap-
peares in
relations of
witches
confessions.*

What Witches doe to bewitch any
M. Roberts, pag. 46.
 1. *Curses.*

2. *Threats.*

3. *Charmes and Spels.*
Lib. 3 cap. 1.
Scot. 12. ch 6. 17.

In the summary before the admirable History of the Magician.

that the Diuell may know, as it were, when, where, and vpon whom to doe mischief. The meanes which they vse, are diuers, and many, by which (as we commonly speake) they bewitch man, or beast.

By *curfing and banning*, and bitter imprecations: this is very vsuall with such: and the Diuell encourageth them thereto as he did one *Mary Smith* of *Linne*, the effect whereof fell on *John Orkton* whose fingers she wished might rot off, when hee was strong and well: and so they did, and his toes too afterward.

By *threatnings with curses*: as *Chattox* the Lancashire VVitch did one *Hugh Moore*, *Anne Nutter* and others, who dyed thereupon.

By *Charmes and Spels*, the words whereof being repeated, the Diuell will doe hurt. *Bodin* mentioneth how a maide could get no butter, when a boy repeated

ed a verse, till hee was made to pronounce it backward again. By a Charme did *Gaufredy* bewitch one *Louyse Chapeau*, into whom the Diuell entred.

By certaine formes of words like prayers, vsing the name of God, and the Lord Iesus, or the Virgin *Mary*, whom they call our Lady: seeming hereby to call upon them for a blessing, they vse these as a *Watchword* for their spirits, as when they say, Here is a good horse, *God saue him*, &c.

By praising and by words of commendations: this *Bodinus* confirmeth by many testimonies: and *P. de Loyer despectris*, who citeth *An. Gellius* his *Noctes Atticae* for the same: whereupon the Italians hearing any to praise others very much, say, *Di gratia no gli diate mald'ochio*.

By their looks, if with an intent to hurt: thus could one *Gammaliel Greeke* doe, into whom

I 2 whilst

4 Formes
of prayers.

5 Prayses.
Li. 2. ca. 4.
Li. 9. ca. 4.

6 Lookes.
Delio. 3
par. 1. q. 4.
sect. 1.

In the story
of the Earle
of Rut-
lands chil-
dren.

Lib. 2. cap.

4.

7. Breath.

Bodin. l. 2.

c. 8.

In the booke
of his life
and death.

8. Touching

Confessed in
his exami-
nation.

whilst he was swearing, a spirit like a white Mouse entred, as *Ioane Willmot*, the Leicestershire VVitch confessed before authoritie. *Bodinus* also mentioneth this kinde of hurting: and *Virgil*, in this verse, *Nescio quis oculum, teneros mihi fascinat Agnos.*

By their breath, as a VVitch in the Diocesse of *Constance*, who blowing, infected the whole body of a man with Leprosie: so did *Gausfredy* bewitch with his breath.

By touching with the hand or finger, as *Ellen Greene*, one of the Leicestershire VVitches, touched one *Iohn Patchets* wife and her childe in the Midwintes armes, and then sent her spirits to witch them to death. For the spirit *Dandy* said to the Lancashire VVitch *James Dewice*, when hee went to one *Duckworths* house, Thou hast touched him, and therefore haue I power ouer him. A VVitch touched

but

but the breasts of a woman that gaue sucke, and dried vp her milke: this *Danaus* witnesseth. *Mary Sutton*, a Bedfordshire VVitch, did but touch the necke of one Mr. *Engars* seruants onely with her finger, and hee was presently after her departure miserably vexed.

By making pictures of VVaxe and Clay of those which they would bewitch, and either roast them, or bury them, that as they consume, so will the parties; a notable story hereof is in *Boetius* of one King *Duffe*, a Scottish King, which is recorded fully in the Chron. of Scotland, The Lancashire VVitch *Chattox*, and some others were much exercised in this diuellish practice, as their confessions in their examinations doe witnes. *Ioane Flower*, which bewitched the Earle of *Rutlands* children, would curse the Lord *Rosse*, & take feathers and bloud and boile them together, vsing

In Dial.
de Sortia-
rij3.

9. Pictures.
Delrio. l.
4 par. 1. q.
4 Sect. 4.
l. b. 2.

See Scot.
b 12 cha.
16.

many diuellish speeches and gestures, as her daughter *Philippa* confessed.

By tying of certaine knots, as *Saint Ierome* testifieth in *vita Hilarionis*.

10. Sacrifice.

By sacrifices, as *Balaam* attempted: and as a woman before-named did offer a Cocke, and another a Beetle (as *Serres* in the French Chronicle witnesseth in *Henry* the 4. dayes) or some the very paring of nailes, or but a piece of a girdle, as a spirit asked of the forenamed *Ioane Flower*.

11. Gifts received of Witches.

By getting something of those whom they meane to bewitch: So the *VVitch Flower* got the right-hand gloue of the Lord *Rosses*, which she first rub'd on the back of her spirit *Rutterkin*, then put it into hot boyling water: after, taking it out, pricking it often, and wished that the Lord *Rosse* might neuer thrive. There was a Boy at *Bradley*, which had

a spirit in forme of a *Toade* called *Bun*; which spirit, as he confessed, told him, that to kill a mans horse, which hee rode to the water, hee must get the Owner to giue him something, as Bread and Cheese, or what else, before he could kill him.

By the Witches *giuing something*, as enchanted powder, ointment, hearbs, yea, or apples, or strawberries, bread, cheese, drinke: this hath been found true many times.

By these (and no doubt many other wayes) they worke to effect their wills, and doe bewitch others.

Asst. in
Civit. Dei.

l. 18

12. Gifts
giuen by
Witches.

CHAP. XIV.

*Who they be that are most subiect
to be hurt by these bad Witches:
and of the remedies against
Witchcraft.*

*See Master
Cooper
his Treatise
of Witches.
Lib. 2. cap.
1. sect 4.*

THough God may try his
dearest children this way,
yet it is very seldome, and vpon
their goods rather then vpon
their bodies: yet sometimes it
hath been found, that they haue
preuailed to the taking away of
the life of some, who haue beene
reputed religious.

Such as vsually and most
commonly are plagued by
them, are,

*who are
most hurt
by Witches.*

I. *Carnall Gospellers*, such as
professe religion, without the
power of religion, *Newtrals*,
Time-seruers, very *worldlings*,
Libertines, *Profane*, *Onely Out-
sides*, *Lukewarme Laodiceans*,
and such like.

II. *Grossly superstitious*, hea-
thenish

theish observers of times, of good or bad lucke, or vnlucky dayes, being dismayed at signes, as at the power of Planets: so when they stumble at first going out at the doores, when they meete with a splay-footed woman, or a Hare crossing them, when they put on one Hose or Shoe before another, as the left before the right, their bleeding suddenly at the nose, their burning of their eare or cheek, right or left, the falling of salt, the croaking of Rauens, the chattering of Magpies, with a thousand of other heathenish obseruations.

III. Such as vpon any manner of crosse are easily led away to thinke thmselues bewitched: for we commonly finde where people least suspect such, there is the most freedome from such.

IV. Those that most feare them, whom they doe suspect to be Witches, and for feare doe giue something vnto them. For

1er. 1c. 2.
For super-
stitious ob-
seruations.
See Delrio,
l. 3. par. 2.
q. 4. c. 3, 4.
P 417:419

such are often paid home for this their feare of man, when (it may bee) in their course of life, they feare neither God nor Diuell, but liue very licenciously.

The veritie of these things will appeare, by obseruing commonly such as be bewitched, and by considering what manner of persons they bee for the most part.

*To preuent
bewitching.*

*Uphold re-
ligion.*

*Bodin. l. 3.
c. 1. p. 230.*

Therefore to preuent the power of Diuels, & whatsoever Witches can doe, let vs labour,

1. To entertaine and vphold the preaching of the Gospell. For where it commeth, downe goeth the power of Witchery, Act. 8. and 13. Histories tell vs, where the Gospell came amongst the Heathen, there this hellish power of Deuils and spirits greatly diminished: as in Norway, and those other Northerne coasts. And doe we not see, that where the Word is faithfully preached, and people obedient thereto,
how

how these places are, either not at all, or very rarely troubled with Witches? Where Poperie and prophanenesse is, with contempt of preaching, or vile neglect thereof, there such miscreants are rife. For *surely there is no Inchantment in Iacob, nor any Divination in Israel.*

In or against either reading.

II. With outward meanes labour to bring forth fruits worthy the Gospel, and amendment of life: for G O D hedgeth the vertuous man about, Iob 1. so as Satan cannot come at him, without very special licence from God, and that onely for a triall: The Angels of God doe also pitch their Tents about such, Ps. 34. yea and haue charge over them to keepe them in their waies, Psal. 91. 11, 12.

Live well.

III. To haue holy and Religious duties in our families, to pray with them rising vp and lying downe, and to lift vp our hearts in holy and heauenly ejaculations

Religious duties in the familie.

Iam. 5. 16.

Spirituell
armour.Rely upon
God euer.

iaculations in our going out, and in performing the duties of our particular callings : For, *Pray continually*, saith the Apostle, 1. Thes. 5. And Saint *James* telleth vs, that the prayer of a righteous man availeth much, if it bee feruent. *David* did not onely serue God openly in the Tabernacle, but returned home, to blesse his house, 2. Sam. 6. 20. And *Iob* euery day sacrificed to God, and sanctified his children and family, Ch. 1. 5. And God gaue to Israel a Law to sanctifie their houses.

I V. To goe euer well armed against these rulers of darknesse, Diuels and euill spirits, furnished with the heavenly furniture and spirituall weapons, of which the Apostle speaketh, Ephes. 6. 14, 18.

V. Being thus qualified, and thus armed, to trust in God only, who will keepe thee vnder the shadow of his wings, Psal. 91. & feare

feare no Witches, nor Deuils;
knowing euer this, that they can-
not doe the very least harme to
any of the least creatures of
God, without leaue from him:
no, not to enter into the *Swine* of
the very *Gadarens*. Therefore
rest on him, and when any crosse
happeneth, say with an holy sub-
iection to his will, *It is the Lord,*
let him doe what seemeth him
good, 2. Sam. 15. 26. It is the Lord
that giueth, it is the Lord that
taketh away, blessed be the Name
of the Lord, Iob 1. 21.

CHAP. XV.

Of the meanes which haue bene used by diners to helpe themselves, when they thinke they or any thing they haue is bewitched.

Of charmes and other detestable remedies vsed by vain people, See Scot. b. 12. chap. 21.

To runne to a wizard.

IT is a miserable thing to see the vanity of people in so clear light of Gods Gospell, how they runne yet, either to vnlawfull, or to weake and very vncertaine meanes, to relieue themselves in cases of suspected Witchcraft, as these and such like; for I will recite only the most vsuall.

I. To runne to a white Witch, and to seeke helpe so from the Deuill, and to put in practice his or her tricks of witcherie (of which before) to driue away a Deuill, and to help the bewitched: an yngodly course, as before is proued, and accursed before God.

II. To

II. To beate the suspected, as Master *Enger* did *Mary Sat-ton* the Bedfordshire witch, vpon which, his seruants were well; so one *William Faireborne* did beat *Anne Baker*, the Leicester-shire Witch, whereupon his sonne *Thomas* recouered and amended. Sometimes such effects follow after, but wee must remember,

Of beating
the sus-
pected.

1. That this is not euer so, as fell out with one *Henry Mills*, who had ill nights after.

2. Except it be by the appointment of the Magistrate, it is against the Law of man, and being a priuate reuenge, is against the Law of God.

3. This then being euill, wee may not doe it, that good may come thereof: its no meanes of Gods appointment.

4. The torment vpon the partie is by the Deuill, which sometimes the Witch cannot remoue, if shee would: the three Witch

Li. 3. c. 5.

Of scratch-
ing.

es of *Warboise*, would haue vn-
witched the Lady *Cromwell*,
but could not: if shee doe, it is
by making a prayer to him; of
which *Bodin* giueth a fearefull
example of a Witch, praying to
the Deuil, to cure one whom she
had bewitched. And if the De-
uill do cease to torment, it is be-
cause hee would nourish this re-
uenging practice against both
Gods Law, and against the Law
of the land; we may not violent-
ly iniure others, because they
haue hurt vs.

III. To burne something of
the Witches, which, what effect
it may haue to heale the be-
witched, I know not, nor vpon
what ground, either in naturall
reason or in religion: but this I
am sure of, that when the Lady
Cromwell made some haire of
Mother *Samuels* to bee cut off,
and her hairelace with it to be
burnt, the children of Master
Throgmorton were not the bet-
ter,

ter, and the Lady was bewitched
soone after, so as when Mother
Samuel had tryed her husband,
and after, her daughter to vn-
witch her, they could not. For
they may send their spirits to do
mischiese, but it appeareth by
this, that the Diuell, except hee
list, is not at their command to
helpe and heale the partie.

IV. To fetch the suspected,
and to *scratch* him or her to get
blood, as one Mr *Auery* and his
sister did scratch two Witches,
and drew blood of the at North-
hampton, and presently found
ease; but this must wee know,

1. That albeit they had a little
ease, while the Witches were
with them, yet they were no
sooner out of sight, but hee and
shee were in their old fits, and
more vehemently tormented
then before. This is then no cer-
taine remedy.

2. It is no lawfull remedie, no
more then beating the suspected.

Violence

*Of burnin
something.
In the triall
of the wit-
ches at
Northamp-
ton.*

Violence vpon priuate motion, is a reuenge, and we may not offer it to another, to ease our selues.

3. This is a remēdy which the Deuils themselues haue confessed to practise, and which the Diuell hath strengthened some to be able to doe: as you may reade in the Relation of Master *Throgmortons* children in foure seuerall places, especially of one *Mary*, a little child, kneeling on her knees, who scratched the young Witch a big maide, whilst the child was in her fit, and said that the spirit bade her do it; that the spirit willed her not to pittie the Witches crying, that the spirit held down the Witch to her, that it forced her to scratch, stretching forth her armes, and straining her fingers, whether shee would or no, to do it. Is this a good and Christian remēdy, wherewith the Deuill is so well pleased? Neither

*The War-
boise VVit-
ches.*

*The child
but. 9.
yeeres old*

ther for all the scratching did the children amend, but were againe in their fits, and that often afterwards. Yea I haue read, that a woman Witch willed voluntarily one to scratch her, to helpe him.

V. Some in the fits bring in the suspected, and make the same to Touch the afflicted partie.

This may be vsed, but yet no testing therevpon: for,

1. I haue shewed, that by touching they bewitch people: the signe is therefore vncertaine.

2. By the suspecteds presence, though sometime the afflicted hath had ease, as was proued in Master *Throgmortons* children often; yet in that relation wee finde two things: First, that at Mother *Samuels* presence, when Mistresse *Iane Throgmorton* began her fits, she grew worse, and the rest fell into their fits at another time, as soone as they saw her.

See Giffords discourse of Witches.

Of making the suspected to touch the afflicted.

her. Secondly, that the said Mother *Samuel*, when she perceiued afterwards, that the children were the better for her being with them, made a new composition with the Deuill, that they should be ill when she was with them: and this the children in their fits reuealed openly. So that the Witches presence or absence is but a very vncertaine meanes, seeing that is of no force either way, but as they make their league with the Deuill: for there is no naturall reason for it, nor diuine ordinance.

There was another triall vsed very often by Master *Throgmorton*, to bring his children out of their fits, which was this: to make the Witch to say, *I charge thee, thou deuil, as I loue thee, and haue authority ouer thee, and am a Witch, and guilty of this matter, that thou suffer this childe to bee well at this present: and by and by the child should be well.*

But

But here note, that the Story telleth vs, that one of the spirits was the author and counsellor to this, and told one of the children in her fit, that if *Agnes Samuel* were made to speake these words, the child should for the present be well. What warrant they had to take the Devils instruction, and to make her vse these words, so cursed and fearefull, I leaue to the iudgement of the wise and religious.

VI. Some goe to them, and threaten the suspected, to carry them before authority, to prosecute law against them, and to hang them; and thereupon some haue been well. *Bodin* giueth diuers instances hereof.

This may be vsed; they may be threatned with the course of iustice, to make them feare.

But this is no certaine remedy; for some Witches are so far from being hereby moued to cease their Witcheries, as on the contrary

Of threatening the suspected.

L. 2. c. 1. &
l. 2. c. 5.
Remigius
in Dæmonolatria. l.
3. c. 3.

contrary they are the more provoked to evil, as was *Mary Smith* of Lin, who being threatened by *James Scot*, that he would hang her, if his wife had any such fits, as aforetime shee had, did soone after bewitch her againe, and she was tormented as formerly she had beene.

*Of fasting
and prayer.*

*True means
of Popish
superst. & c-
medies, see
De Rio, l. 6
c. 2. S. 3. q. 3.*

This and such other like meanes people doe vse for ease and helpe, but they are either vncertaine or vnlawfull. The best is *Fasting* and *Prayer*, to remoue a diuell, as before hath been deliuered: for God onely can free vs from Diuels and Witches, and his meanes appointed must we only vse, and therein expect from him a blessing.

CHAP.

CHAP. XVI.

That Witches may bee discouered, though there be many difficulties therein, and the causes thereof.

IT is not to bee doubted, but that Witches may bee detected; this is certaine.

Witches may be detected.

1. From God, in the giuing of his Law against Witches, Exo. 22. 18. *Thou shalt not suffer a Witch to liue.* Which implyeth a discouery of them, or elie it could neuer be put in execution, and so should bee a law to no purpose.

2. From History: First diuine: for *Saul* found out Witches, and executed the Law vpon them, 1. Sam. 28. And so did good *Iosias*, 2. King. 23. 24. Secondly, wee haue Chronicles and many relations made of the euident discourse of Witches.

*Why hard
to detect
them.*

*Secrecy of
it.*

*Strange ef-
fects of na-
turall dis-
eases.*

*Cunning
counter-
feits.*

*False accu-
sations.*

3. How tryals are in our owne countrey at many Assises.

So as it is cleere that Witches may be discouered; though it cannot be denied, but that there are some difficulties therein, and that for these reasons.

I. Because of the *secrecy of the grounds of Witchcraft* so close & hidden, as being one of the greatest works of darknesse committed this day vnder the Sun.

II. For that *from natural causes* may arise very *strange tortures, pangs and torments*, as if the afflicted were bewitched in the iudgement of most ordinary apprehensions.

III. Because of *cunning counterfeits*, who can so liuely expresse the outward and visible apparances of such as are bewitched, as if they were indeed really possessed and bewitched.

IV. For that *witnesses may feigne their accusations*, yet and confirme them by oath to bee true:

true; of which wee haue a notable example of one *Grace*, or rather gracelesse, *Somerbutts*, inticed by a Priest or Iesuite called *Tomson*, alias *Southworth*, to accuse her own Grandmother, her Aunt, and another woman, all three Protestants, of Witchery, and that she had by them beene afflicted, and seene them in their practices of VVitchery, in the night, sometimes in one place, & sometimes in another, naming when, where and how, and the ground of all this was, because they would not become, forsooth, Romane Catholiques: a bloudy practice, fit for a Romaniſt, and very vnnaturall.

V. Because of the *strong imagination* of such as suspect themselves to bee bewitched, which will make them think verily that they see strange apparitions; and for feare will dreame of the suspected, and so may cry out, and talke of him or her in their feare

K

fujil

A notable villaine of a priest and his popish proselite.

In the tryal of the Witches of Lancaster.

Force of imagination and effects of it.

full dreames, the fantasie being oppressed. And if the disease called the *Mare*, happen to such an one, then their sweating, their mouing, and struggling, with an imagination of one creeping vpo the, from the fecte to their brest, (they awaking in feare and trembling) wil make the say & sweare too, that they are bewitched.

The pursuers malice.

VI. For that vaine persons many times are the pursuers of the suspected, who are so transported with *rage and uncharitable desire of reuenge*, (they stil fearing some harme by them, except they can rid them out of the way) that they will over-diligently gather matter to strengthen their suspicions: some out fro meere imagination; some from words and deeds taken in the worst sense; some from the sight of some creature on a sudden, as a Cat, Weasell, Polcat, or such like, late in the euening, where they saw not any before; some from

from idle relations of superstitious neighbours; some from accidents hapning vpon others, vpon a suspected person, and (their falling out; and if the pursuers bee of some ability, to these shall be added the too confident auouching of some flatterers, that such an one is a Witch, and all tending to further the rage of the pursuer, to bring the suspected to his or her end.

V I I. Because there may con-
curre many *seeming probabilities*,
which commonly mis-lead ma-
ny for want of iudgement, and
for want of thoroughly weighing
the weight of the in such a case,
taking such presumptions for suf-
ficient prooffe, when they are no-
thing so.

V I I I. And lastly, *for want of*
deepe search into the subtilty of
Satan, who (as is proued) often
worketh without any associati-
on, or league with the Witch:
yea (as is also before declared,)

*Seeming
probabili-
ties.*

*Satans sub-
tilties.*

*Satans mis-
cheuous de-
uises to
cause suspi-
tion of wit-
chcraft vn-
justly.*

the diseases or death of men or beasts may bee meerely naturall, and no work of Satan therein at all, and yet euen in these things, he hath his mischieuous deuices, to make them to bee cast vpon some man or woman, altogether innocent of the same, and thus he doth it.

He knoweth when his power is granted him of God to doe hurt to man or beast, also hee knoweth the growing of a naturall disease in man or beast: he knoweth the ripening thereof, & at what time it will breake out. Now marke, before his own act, or that in nature breake out, hee stirreth vp some occasion to make the party, man or woman, to be afflicted in their persons, or cattel, to fal out with some angry neighbor, man or woman, either immediately, or some small time before; that so this act of his owne, or of nature may bee imputed vnto that angry waspish-
natu-

natured and shrewd-tongued neighbours, so come to be reputed a Witch: which hee hauing gained by two or three such pestilent practices, hee setteth wicked people on to follow such an one to death, that innocent blood may bee shed, and many become guilty thereof, which he thirsteth after. A mischieuous subtiltie of all the wise hearted *Grand-Jury* Gentlemen seriously to bee considered of. And this should make angry malicious natures, such as be giuen to cursing, railing and bitter speeches, to bee reformed, euen in this respect, lest God punish them, by giuing them ouer vnto this bloody practise of Satan, to their shame and destruction.

For these reasons it happeneth, that it is an hard thing to discouer the practices of Witchcraft, without more diligent search, then is commonly vsed to detect Witches.

CHAP. XVII.

That there are some great presumptions of a Witch, for which he or shee may bee brought before authority to be examined.

*Of weake coniectures.
Delrio. l. 5.
sect. 4.
Who prattle
most of witches.*

*Probabilities of one
to be a
witch.*

Bitter cursers.

I Will not heere trouble my selfe to set downe the many surmises of people, that such and such are Witches, because they be the vaine conceits of the addle-headed, of silly fooles, or of prattling Gossips, or of superstitiously fearefull, or of fansiefull Melancholicks, or of discomposed and crazed wits, as a Diuine speaketh. But heere I will set down such probabilities, as may iustly cause the suspected to be questioned, as these :

1. To bee much giuen to cursing and imprecations, vpon light occasion, and withall to vse threatnings to be reuenged. And presently thereupon euil to happen,

pen, and this not *once*, or *twice*, to one or two, but often, and to diuers persons.

This is a great presumption (all these circumstances withall considered) because Satā offers himself (as before is shewed) vnto such, and such meanes, wee find that Witches vse to bewitch men and beasts; yet is this but a presumption, for that many are so bitter spirited, that they will curse and ban, and threaten reuenge, and yet bee no Witches. Also Satan is subtile, as is noted in the former Chapter, to make vse of Gods leaue giuen to himselfe, and of the working of naturall diseases, which vpon cursings breake out, as is caused thereby.

II. An implicit confession, when any come & accuse them, for vexing them, hurting them, or their cattell; they shall hereupon say, *You should haue let me alone then*: as *Anne Baker* a Witch, said vnto one *Miles*: or, *I*

*Confession
implicitly.*

haue not hurt you yet, as Mother Samuel said to the Lady Cromwell, when shee caused her haire to be burnt: or to say to one, *I will promise you that I will doe you no hurt*, vpon this or that condition, as others haue said. These kinde of speeches are in manner of confession of their power of hurting, and yet but a presumption; because such speeches haue beene, and are vsed vpon diuers occasions, by others which are no Witches.

*Over inquisi-
tiousnesse
after the
partie sicke.*

III. The suspecteds diligent inquiry after the sicke party, and an ouer-inquisitiuenes to know how such an one doth, falling sicke presently vpon his or her cursing and threatning, with the suspecteds comming to visit him or her vsent for, especially after they bee forbidden the house. Thus haue those done which haue been found condemned for Witches: yet but a presumption, because mans heart being reuengefull,

uengefull, and hauing cursed and threatned, and hearing of some sudden mischance, is so taken vp with a cursed ioy, as maketh him or her thus to doe, and yet by no league with the Diuell. For *Salomons* words may not onely bee applyed to Witches, but euen to all others, as an inbred euill in mans heart, *Reioice not at the fall of thine enemy*. And for comming being forbidden, it is the impudency of some of the poorer sort, rude and ill-mannered to doe so, and to bring some small thing to curry fauour againe.

IV. The naming of the suspected in their fits, & also where they haue beene, and what they haue done here or there, as Master *Throgmortons* children could doe, and that often, and euer found true. This is a great presumption; yet is this but a presumption; because this is onely the diuels testimony, who can lye, and that more often then

K 5

speake

In fits to name the suspected.

Relation of Warboys Witches.

Its yet but a presumption.

2.
Mar. 1. 25.

Act. 16.

3.

Iob. 1.

4.
Reuel. 12.

speake truth. Christ would not allow his witnesse of him in a point most true : nor Saint *Paul* in the due prayses of him and *Sy-las*. His witnes then may not be receiued, as sufficient in case of ones life. He may accuse an innocent, as I shewed before out of Mr. *Edmunds* giuing ouer his practice to finde stolne goods. And Satan, we reade, would accuse *Iob* to God himselfe to bee an hypocrite, and to be ready to bee a blasphemers. And he is called the Accuser of the Brethren. Albeit I cannot deny, but this hath very often proued true: yet seeing the diuell is such an one, as you heard, Christian men should not take his witnesse, to giue in a verdict vpon oath, and so sweare that the Diuell hath therein spoken the truth. Bee it farre from good men to confirme any word of the diuell by oath, if it bee not an euident truth, without the Diuels testimony, who in speaking

king the truth, hath a lying intent, and speaketh some truths of things done, which may bee found to be so, that he may wrap with them some pernicious lye, which cannot bee tryed to bee true, but must rest vpon his own testimony to insnare the bloud of the innocent.

V. An apparition of the party suspected, whom the afflicted in their fits seeme to see. This is a great suspicion: for some bewitched haue cryed out, seeing those who were suspected to bee VVitches, and called vpon them by name, as *Mistresse Belcher* in Northamptonshire, of *Ioane Vaughan*, *Mr. Engers* man, or *Mary Sutton* of Bedfordshire. So did *Mr. Throgmortons* children vpon Mother *Samuel*: yet this is but a presumption, though a strong one: because these apparitions are wrought by the Diuell, who can represent vnto the fantasie such as the parties

Note this.

To see the suspected in their fits.

*P. de Loy-
er de pe-
ctus.
Yet but a
presumpti-
on.*

1. Sam. 28.

Report of
Neighbours

ties vse to feare, in which his representation, he may as well lye, as in his other witnesse. For if the diuell can represent the Witch a seeming *Samuel*, saying, *I see Gods ascending out of the earth*, to beguile *Saul*; may wee not thinke he can represent a common ordinary person, man or woman vnregenerate (though no witch) to the fantasie of vaine persons, to deceiue them and others, that will giue credit to the Diuell?

VI. The common report of neighbours of all sorts, if withall the suspected be of kin to a conuicted VVitch, as sonne, daughter, brother, sister, neece, or nephew, or Grandchild, or a seruant man or maid, or of familiar acquaintance with such an one. This is a cause of suspicion: For common reports of neere neighbours of all sorts do arise out of some shewes, and VVitches are known to endeouour to make others

thers Witches, such as they daily conuerse with, as Mother *Samuel* of *Warboys* did her daughter: old *Demdiske* the Lancashire Witch did her grand-daughter, and grand-son, her daughter and a neighbour of hers; yet all this is but a presumption; because a comon report may arise, though not vpon no grounds, yet vpon very weake grounds, being duly examined: and though Witches doe labour to make others like themselves; yet wee finde, when Mothers haue beene executed for witchery, some of their children haue not onely been no Witcherly miscreants, but by Gods mercy, haue become religious and zealous Christians, of which I could giue some instances.

VII. The testimony of a Wizard, the cunning man or woman; this may be a great presumption: for who can better discover a Witch, then a witch?
and

But a presumption.

A good Witches testimony.

*Yet but a
presumpti-
on.*

and many haue bin found such, whom the Wizard hath accused to be Witches. But yet this is but a presumption; because, if he be not a counterfeite (taking vpon him to know more the he doth) but indeed a very Witch; yet is his testimony sometime the testimony onely of the diuell, by whom he commeth to know another to be a VVitch, and not vpon his owne knowledge; and though in this case he bee found to speake true sometimes, yet may he lye also, being instructed by the father of lyes.

But as concerning this Witnesse, if a Wizard happen to cast out of himselfe an accusation against another without asking, it may be vsed for a presumptio: but none may goe to such an one to aske his testimonie, nor vse his skill to discouer a VVitch, no more then for this end, to goe to the diuell himselfe.

To vse a sieue and a paire of sheeres,

sheeres, with certaine words: To put something vnder the threshold, where the suspected goeth in, or vnder the stoole where he or she sitteth, and many such witchery tricks and illusions of Satan to be detested.

To burne some cloathes in which the sicke party lyeth, for to torment the Witch; to burne part of the creature in paine; to burne aliuie one, to saue the rest; and to make the Witch to come thither: These are execrable sacrifices made to the diuell, to be abhorred of all true Christians. The Romanes in oldtime put to death such as by Magick would discouer theeuers, to come by their goods stolne. Christians then should abhorre these abominations. Some think it lawfull to try one suspected, by casting him or her into the water, and binde their armes acrosse: and if they sinke not, but doe swim, then to be iudged Witches, as
Master

*Witchery
tricks to
discouer a
Witch, un-
warranta-
ble.*

Bodinus in
Dæmo. l.
3. c. 5.

*Of casting a
suspected
party into
water.*

In Bedfordshire.

*See also
against this,
Delrio, l. 4.
c. 4. q. 5. S.
3. pag.
655. In his
tryall of
Witches.
cap. 14.
See Master
Perkins
against this
in his dis-
course of
Witchcraft,
cap. 7. Se.
2.*

Master *Enger* tryed vpon *Mary Sutton*, the first time bound as before, and then shee swamme like a planke: then was shee searched, and the marke found; and by counsell giuen him, she was the second time cast into a Mill-damme very deepe, thus bound; her right thumbe to her left toe, and her left thumbe to her right toe, who sate vpon the water, and turned round like a wheele, as in a whirlepoole, yet they had her tyed in a rope, lest she should haue sunke.

But Doctor *Cotta* doth by many reasons, dissuade from this tryall, as not naturall, nor according to reason in nature, and therefore must come from some other power, but not of God: for that were a miracle, which wee are not now to expect from God, and therefore this strange worke is from the Diuell. The obiection made, he answereth fully. There needs no
miraculous

miraculous meanes more to detect Witches, then other secret practices, and it is an adulterous, and vnbeleeuing generation to look for a signe: and what is this but a presumptuous expectation of an extraordinary reuelation from God without warrant? Of other vnlawfull tryals, see *Delr. o, lib. 4. c. 4. sect. 6.*

CHAP. XVIII.

Of the maine point to conuict one of witchcraft, and the proofes thereof.

*What peo-
neth one to
be a witch.*

TO couict any one of witchcraft, is to proue a league made with the Deuil. In this only act standeth *the very reality of a Witch*; without which neither she nor he (howsoever suspected and great shewes of probability concurring) are not to bee condemned for witches. Without this league, they bee free, though the Deuill hurt mens-bodies, kill their cattell, and that ill haps fall out, vpon his or her cursing.

*The league
to be prin-
cipally
sought af-
ter.*

This is the principall point to be inquired after in al enquiries; this must bee only aimed at; all presumptiōs must tend to proue this, and to discouer this league; without which no word, no touching, no breathing, no giuing
nor

nor receiuing, are of force to bewitch any.

If this be not proued, all the strange fits, apparitions, naming of the suspected in trances, suddaine falling downe at the sight of the suspected, the ease which some receiue when the suspected are executed, bee no good grounds for to iudge them guiltie of Witchcraft.

This league therefore, though neuer so secretly made, is to be discouered; seeing it is that only which maketh a Witch, and by which all is done, which iustly can bee laide to his or her charge.

Now, they that make this league, haue a Familiar spirit. For this is true, as soone as the league is made, the spirit, one or moe, is familiar with them, as before is proued. This was prooffe sufficient of a VVitch in *Sauls*, and *Iosias* time. Then VVitches were knowne to haue famillar spirits :

*They haue
a familiar
which make
a league.*

1. Sam. 28.

2. King.

23. 24.

*Evidences
to convict
one of Wit-
chcraft.*

A marke.

*Lib, de
Coro mi-
lit. & Bab.
See Bodin.*

*De Mi-
chaelis his
dess. of Spi-
rits. Annot.*

*Perkins
and others.*

Deltio, lib.

I. p. 130. l.

2. p. 198.

spirits: and such haue they now,
by which, after the league made,
they worke all their mischiefes.

Now the Witch thus in league
and familiarity with the Deuill,
is conuicted by these Euiden-
ces.

1. By a *Witches marke*, which
is vpon these baser sort of wit-
ches, and this by sucking, or
otherwise by the Deuils touch-
ing, experience prooueth the
truth of this, and innumerable
instances are brought for ex-
amples. *Tertullian* found this
true, and saith, *It is the Deuils
custome to marke his: God hath
his marke for his*, *Ezekiel* 9.
Reu. 7. and 14. *The Beast will
haue his marke*, *Re.* 13. (who is
the Deuils Lieutenant) so the Di-
uel himself wil haue his mark: see
the relations of VVitches, & the
witness of many learned men,
writing of VVitches and witch-
craft. Therefore where this mark
is, there is a league and a familiar
spirit.

spirit.

Search diligently therefore for it in euery place, and lest one be deceiued by a naturall mark, note this, from that. This is *insensible*, and being pricked will *not bleede*. VVhen the marke therefore is found, try it, but so as the VVitch perceiue it not, seeming as not to haue found it, and then let one pricke in some other places, and another in the meane space there: its sometimes like a little *teate*, somtimes but a *blewish spot*, sometimes *red spots* like a fleabiting, sometimes the *flesh is sunke* in and hollow, as a famous witch confessed, who also said, that VVirches couer the, and some haue confessed, that they haue bin taken away; but, saith that VVitch, they grow againe, and come to their old forme. And therefore, though this marke be not found at first, yet it may at length: once searching therefore must not serue: for

To search diligently for the marke.

See the life and death of Lewis Gaufridus

for some out of feare, some other for fauour, make a negligent search. It is fit therefore searchers should bee sworne to search, & search very diligently, in such a case of life and death, and for the detection of so great an height of impiety.

*Witches
words.*

I I. By *Witches words*: as when shee or hee hath been heard to *call vpon their spirits*, or to *speak to them*, or to *talke of them* to any, inticing them to receiue such Familiars, offering one, & counselling to doe something to get one. Also, when they haue beene heard *telling of the killing of some man or beast*, or of the hurting of them, or when they haue not onely threatned reuenge vpon any, or their cattell, but haue *foretold particularly what shall happen* to such an one, and the same found true, and their *boasting* afterwards thereof. Furthermore, if they haue beene heard to *speake of their transportation*

portation from home to certaine places of their meetings with others there, of which transporations stories make mention: and also the relations of the Lancashire Witches meeting at Malkin Tower, some 20. together, and were carried by spirits in likenesse of Foales, as those Witches confessed.

These speeches are to be inquired after, and who can witness them: for they proue the league and familiarity with the diuell.

III. By the Witches deeds, as when any haue *seen* them *with* their *spirits*, or *seene* to *feede* some creatures secretly, or where the Witch hath put such, with the smell of *the place*, which (as very learned men doe auouch, and is found true by experience) *will stinke detestably*. Also, when it can be found, that they haue *made Pictures* (as the Lancashire Witches did) hellish compositions, or any such

VVit-

Bodin. *his*
Dæmono.
Delrio, lib.
2. q. 16. de
disq.
magicæ.

*The witch-
es deedes.*

Delrio, in
disq. mag.
li. 2. par. I.
q. 4. s. 4.

Extasies.

Cap. 12.

*Fellow
Witches.*

VVitchery Arts, as is before mentioned, chap. 13. Moreouer when they *giue any thing* to any man, or other creature, which immediately *causeth* either *paines, or death.*

IV. By the *VVitches extasies*, which some of them haue been found in, of which *Peter de Loyer*, in his book *de spectris*. giueth liuely instances, with which the delight hereof VVitches are so taken, as they will hardly conceale the same, but will tell it to one or other; and if they doe not, it cannot be, but at one time or other they will be found therein.

V. By some one or moe *fellow Witches*, confessing their owne witchcraft, and bearing witnesse against others, so as they can make good the truth of their witnesse, and giue sufficient prooffe thereof: as that they haue seene them with their spirits, or that they haue receiued
spirits

spirits from them; that they can tell, when they vsed VVitcherie tricks to do harme; or that they told to them what, harme they had done; or that they can shew the marke vpon them; or that they haue been together in their meetings, and such like, as the Lancashire Witches gaue testimony one against another of these things.

VI. By some *witnesse of God* himselfe, hapning vpon the execrable curses of Witches vpon theselues, praying God to shew some token, if they be guilty, as fell vpon Mother *Samuel* the *Warboys* Witch, who by bitter curses vpon her selfe, seeking to cleare her selfe, wishing some signe to be shewed, if shee were guilty, presently her chinne did bleed, the very place where her spirits did sucke, as afterwards shee confessed. So one *Jennet Presto*, a Yorkshire VVitch, was brought to the dead body of

Gods witnesse.

L

one

one M. *Lifter* bewitched by her to death, which she no sooner did touch, but the corps bled fresh blood. Such an euidence sometimes, though not alwaies, is giuen from God, when hee is so pleased to detect such malefactours guilty of blood.

*The witches
confession.*

V I I. By the *Witches own confession* of giuing their soules to the diuell, and of the spirits which they haue, and how they came by them.

*Witches
may be
brought to
confesse.*

If any thinke that it is almost impossible to make VVitches confesse thus much, they are deceiued; for I finde by Histories, exceeding many to haue confessed, and in our owne Relations of arraigned & condemned VVitches, wherein I finde how a VVitch hath confessed the fact to the *afflicted*, being brought vnto him, and charged with bewitching him: as *Alizon Denire* did to *John Law*. So to the *afflicted friends*, as did Mother

Samuel

Samuel to Master *Throgmorton*.

Some to *Iustices*, whē they were examined, as did the *Lancashire* and *Rutland VVitches*. Some to *the Iudges* so freely, as made the *Iudges* and the *Iustices* to admire thereat, as they did at *Lancaster*. Some in terrour of conscience, truely apphending the fearefulnesse of their league made, as did one *Magdalen* a French Gentlewoman, seduced by *Lewis Gausfredy*, who also himself at length made a large confession before his death.

VVe see therefore, that *VVitches* may be brought to confesse their *VVitchcraft*. And thus much for the sound euidences, more then presumptions vpon which they may be found guilty, and iustly bee condemned, and put to death.

CHAP. XIX.

Of the manner of examining of Witches.

THere is required great *diligence, wisdom and circumspection* in the examination of a Witch. It were fit and necessarie for such as be in authority, and haue Witches brought before them, that they should bee men, in some sort, well scene in treatises of witchcraft, to know how to proceed vnderstandingly in detecting them, and to bee able to iudge when the witnesses speake to the point.

That which the witnesses speake in this case, may bee reduced to three heads.

I. To *weak coniectures*, which are commonly alledged by the weaker sort, arising out of their owne imaginations, or idle speeches of some others. All of this kinde

How they should be qualified that examined Witches

To three heads the witnesses words are to be referred. Weak coniectures.

kinde the wise examiner may draw together, to make so of all, perhaps, a presumption; and in hearing the suspected parties answer to these, may collect matter of more weight.

2. To *strong presumptions*, such as are before set down, chap. 17. which are much to bee insisted vpon.

*Strong pre-
sumptions.*

3. To sufficient proofes, of which in the former Chap. last before.

*Saund
proofe.*

The proofe of the first, if no further presumptions can bee made, may cause a watchfull eye ouer the suspected, and doe deserue a sharpe admonition from authoritie, that the party take heede, for increasing iustly of any such, though light suspicions, for the time to come, and so to send her or him home againe, if the Law will permit.

The second sort, which are great presumptions, being iustified by some witnesses, are iust

cause of the suspected imprisonment, and are worthy, after triall at the barre) though not of death) yet of very seuerer punishment for the same, such as the wisdom of the Iudge, and the lawes will allow of.

But good euidence for the third, maketh the party, or parties iustly guilty of death, and they ought to dye for the same.

*Parties to
be examined.*

Now concerning the parties to be examined, they are many and in this order to be brought in, and that a part, and not in the hearing one of another.

*1. Partie
afflicted.*

1. Is the *afflicted party*, if hee or she can come to giue testimony. This party is to bee questioned in these things:

The examination.

1. How, when, and where, and vpon what occasion, the paine hapned to him, or her? 2. How they bee in their fits? what vnderstanding or memory they retaine, and with what apparitions their minds bee troubled?

3. How

3. How the fit ends, and how they be after the same? By these may be gathered the naturall, or supernaturall quality of the disease. 4. Whether they haue had the iudgement of some learned and iudicious Physician, touching the nature of the disease? 5. Why they should thinke the disease to come by VVitchcraft, and not rather, either to be a naturall disease, or Satans worke, through Gods permission, without any league with a VVitch? 6. and lastly, who it is they doe suspect, and vpon what good grounds?

II. Are the friends, father mother, brethren, sisters and such as are neere, and dayly attend the afflicted in their fits?

1. The same questions may bee demanded of these also.

2. They are to bee questioned in the presumptions very thoroughly as they be, in chap. 17. Lastly, whether any search hath beene

L 4

made

1 Friends.

The examination.

made, to find the marke? If they haue searched and found any, then how they know it from a naturall marke? If search haue not beene made, then to command some fittest for the purpose, to make diligent search.

3. Neigh-
bours.

See Page
Loyer in
l b. de spe-
ctis.
his many
reasons
hercof.
The exami-
nation.

3. Are *indifferent neighbours*. But some are fearefull, superstitious, or children, or old silly persons, whose testimonies are to be heard, but not easily credited, as being persons in such a case as this is, very much subiect to mistaking. Other neighbors, such as be of vnderstanding, well aduised and conscionable, are to bee questioned, and their testimonies regarded.

In questioning of these, it is to be demanded, 1. VVhether they haue seene the party or parties in their fits, and how often? 2. VVhat the life and course of such hath been? 3. VVhat they thinke of the disease, whether naturall, or by the diuel, or whether

ther the party doth not counter-
feit, and their reasons euery
way? 4. VVhat they think of
the suspected party his or her
life and conuersation? 5. If they
suspect any, then vpon what
grounds? And heere inquire of
them the presumptious, and the
more euident proofes.

4. *Are suspected aduersaries,*
either to the afflicted, or to the
suspected VVitch. Though ill
will we say, neuer speaketh well,
as being willing willfully to mi-
stake: yet is ill-will desirous to
find matter, & will pry very nar-
rowly into euery thing, to dis-
couer what they desire to finde.
Therefore though it be wisdom
to suspect ill-wil, yet may some
things bee found out by them,
which otherwise may bee mista-
ken, or lye hid.

Inquiry may bee made of
these: 1. Touching the afflicted
person, what his conuersation is;
and whether there be any pro-

4. *Aduersa-
ries.*

*The exami-
nation.*

bability of counterfeiting? Then concerning the suspected, what he or shee is, and why thought to be 'Witches?

5. *The Physician.*

The examination.

5. The *Physician*, if vse haue beene made of him. It is very necessary to haue his iudgement in this case, to know *whether* the disease bee naturall, as hee vpon mature deliberation, and diligent search hath found it? or *whether* there bee any counterfeiting herein? or if the disease bee not naturall, yet *whether* Satan may not mixe with it his supernaturall power, beyond the force of the disease? These are for Physicians to iudge: And therefore it is very requisite to haue the aduice of some iudicious Physician herein.

6. *Wizards report.*

The examination.

6. The report of a *White or good Witch*, as the people call him or her. This Witch must be brought before Authority, and it must be demanded of him or her, 1. What they haue reported
of

of the suspected partie? 2. Vpon what grounds they haue thus accused the said party? for such an one may know the other to bee a VVitch, one of these two waies: 1. *Either* vpon some inward acquaintance; and so either by sight hath obserued, or by conference hath learned so much from the suspected, or *secondly* by his owne familiar spirits, as before I haue shewed by example in chap. 8. in one *Ioane Willimot*.

Now, if such an one bee a Witch indeede, hee or shee can discouer the other, and can tell where their mark is, what bee their practises of Witchcraft, & so is able to conuince the other of the crime. Therefore such a witnesse in these things must be diligently examined. And if he or shee cannot bring sufficient prooffe to make the accusation good, such an one deserueth seuerer punishing for their speech-

es

*Wizards
not making
good their
report, are
to be pun-
ished se-
uerely.*

7. *Witches
familie.*

*What to
search for
in the
house.*

*The exami-
nation.*

es against the suspected.

VII. Are the *suspected Witches* whole family able and fit to answer, and to giue euidence; also such as be knowne to haue had inward familiarity with the suspected? These vpon the parties present apprehension, are to be brought before Authority also, and forthwith, vpon their attaching, to be kept asunder from the suspected, and one from conferring with another, except it be openly heard what they say: for these of all other are most likely to be able to detect the suspected, in his or her secret sayings, or doings. At their apprehension, then also to search the house diligently, for pictures, or powdres, bones, knots, pots, or places where their spirits may be kept, oyntments, and for haire cut, books of Witchcraft, or charms, and such like.

These are to be examined, & of the suspecteds cursings, and threat-

threatnings. 2. Of his or her much inquiry after the afflicted party, how he doth; and when he or she began to be so inquisitive; as whether, vpon some present falling out, and after his or her cursing and threatens? 3. In hearing the party to bee ill, whether hee or shee boast any thing, or reioyced thereupon, with the reasons thereof? After the examination of these presumptions, then to inquire further:

1. Whether they haue seene him or her call vpon any spirit, or to speake of it to them, or to haue seene them feeding them, or found any secret place to be suspected, and giuing forth a noysome and stinking smell?

2. Whether they haue heard the suspected to foretell of mishaps to befall any, or heard them speake of their power to hurt this or that, or of their transportation, to this or that place, or of

Calling vpon a spirit.

Foretell mishaps.

*Company
with any
suspected.*

*Made pi-
ctures.*

*Getting of
any thing
from the
afflicted.*

In a trance.

of their meetings in the night there? or knowne them to haue vsed charmes or spels?

3. Whether they haue seene them with any other suspected of VVitchcraft, and to haue secretly receiued any thing from them, and what it was?

4. Whether they haue made any pictures? or to haue vsed any other tricks of VVitchcrafts? See *Delrio*, l. 5. f. 3. p. 711.

5. Whether they haue desired to haue something belonging to the afflicted, before the same party were afflicted? or whether the suspected he, or shee did get any thing, to send or to carry to the aforesaid afflicted, and what fell out thereupon and what the suspected did at his or her returne?

6. Whether they euer found the suspected in any extasie or trance, when & where? and what he or shee hath told them thereupon afterwards?

7. What

7. What he or she hath been heard to say, or beene seene to doe vpon the afflicted crying out of the said suspected in the fits or trances; and after accusing the suspected out of the fits?

*What said
or done to
the afflicted.*

8. Whether vpon hearing that they should be apprehended, feare of death surprized him or her, and being apprehended, whether he or she sought to get out of the way?

*Feare, and
flying away*

Now, while these sorts are in examining, it were very good, in the meane space, to haue a godly and learned Diuine, and somewhat well reade in the discourses of Witchcraft and impieties thereof; to bee instructing the suspected, of the points of saluation, of the damnable cursednesse of Witchcraft, and his or her fearefull state of death eternall, if guilty and not repentant. That thus by Gods blessing, in the Ministers instruction, and his earnest praying for a blessing before

*Some godly
diuine to
take paines
with the
suspected
partie.*

fore he begin, the suspected may be haply prepared to confession before Authority, when hee or shee is examined.

8. The parties suspected.

VIII. After all the rest, is the *suspected* to bee examined, but alone also at the first, from the hearing of all the other witnesses, or examines.

The examination.

The examination of this must bee according to the answers of the others, and their proofes and reasons, and that in the order as they were examined, and to make this suspected to answer distinctly to euery of their testimonies against him or her.

Delrio, l. 5. Sect. 4. 723.
What to marke in the examination.

In thus orderly examining him or her suspected, to marke his or her *down-cast lookes, feare, doubtfull answers, varying speeches, contradictions, cunning evasions, their lying, or defending of this or that speech and deede, or excusing the same.* Also to obserue, if any words fall from him

or

or her, tending to *some confession*, as to say, If you will be good vnto me, I will tell you, &c.

And whether hee or shee can be brought to shed teares, or no: for it is auouched by learned men, vpon experience in many trials of Witches, that a VVitch indeede, will hardly or neuer shed a teare, except God worke the grace of true repentance, which wil appeare by a free confession.

If after this examination alone, he or she will not confesse, then to bring the witnesses, one by one, to his other face, to iustifie their former testimonies; and to heare his or her answeres againe, and to marke how they either agree, or disagree from the former.

If none of these will work to bring them to confesse, then such as haue authority to examine, should begin to vse sharp speeches, and to threaten with imprisonment

*Witches
will hardly
weepe.*

*Delrio, l.
5. Sect. 4.
726. num
25.*

*Meanes to
bring him
or her to
confesse.*

Delrio, l. 5.
Sect. 7. p.
735.

*Prayer to
God.*

*See his life
and death.*

sonment and death. And if the presumptions be strong, then if the Law will permit (as it doth in other countries in this case) to use torture, or to make a shew thereof at least, to make them confesse as many haue done here-upon in other Countries.

But this extremitie shall not neede, if thus an examination be made, as it ought to bee, and withall, that prayer be made to God for a blessing in proceeding thereto; as once in France, vpon the examination of that grand VVitch *Lewis Gausfedy*, before noble Commissioners? One of these being (as the story saith) zealously affected, when hee perceiued how cunningly the VVitch by his answers sought to blinde the eye of Iustice, and that they could not catch him; he intreated the rest to pray with him; which hauing beene done with one accord, the wretch in his answers was so

con.

confounded, as he was taken in his owne words, and so by Gods hand, being thereto inforced, he fell to a full confession of his fearefull Apostasie from God; and so was condemned and burnt alieue, as Witches be there.

CHAP. XX.

The holy Scriptures do condemne all sorts of Witches.

THe distinctions of Witches into good and bad, is only according to the vse of speech amongst the people: for Witches are all bad, and condemned by God, not onely for that they do hurt, but because they are Witches.

Yea such Witches God doth condemne, as abomination to him, and to be rooted out, as me of all sorts, both heretofore, and yet now too many, are ouer favourable vnto: this is cleare & mani-

*Conceited
good wit-
ches are
condemned
by God.*

Comman-
dement.

manifest many wayes; as

I. By the words of the Law, where it is said, *Thou shalt not suffer a Witch to live*; as if it had been said, If thou shalt finde one that is a Witch: though such an one as thou couldest be contented to winke at, and to passe by (as people now doe such as be called with vs, good Witches) yet shalt thou not suffer him or her to live; no more then a bad Witch: If a Witch, then ought he or shee to die for the same.

Examples.

Exo. 7 & 8.
Isa. 47. 12.
Ezek. 22.
21.
Dan. 3. 7.

I-I. By the examples of all recorded in the Scriptures, whom we finde to be such kinde of Witches, as got credit and estimation, loue and liking (as good Witches doe, and not as the bad, hatred and ill-wil) with Potentates and great persons in the world, as did the Magicians Sorcerers with *Pharaoh*, with *Nebuchadnezar & Belsazzar*. As did also *Simon Magus* with the Samaritans, who was held to be

be the great power of God, Act. 8. Likewise *Elimas* was with *Sergius Paulus*, and the *Pythonisse* with her masters, Act. 16.

Such they were, as by great persons were sent for, as those in Egypt and Caldea. Such as they would make use of, as *Balak* did of *Balaam*, as *Manasseh* did of Wizzards, and as *Saul* did of the Witch of Endor. Such they were, as many of the people sought vnto, inquired after, Ier. 17. 9. resorted vnto, yea & counselled one another to seeke vnto, whom they heard and beleued, as they did their false prophets. To these they had regard, and after these, as the Scripture speaketh, they went a *whoring*. Such they were as were openly knowne among the heathen, as among the Egyptians, Exo. 7. Canaanites, Deut. 18. 12. Philistines, Isa. 2. 6. & Caldeans, Dan. 2. and 5. and also amongst the Israelites, as appeareth by their resorting

Act. 13.

*Wizzards
how esteem-
ed here-
tofore of the
wicked.*

Nu. 22.

2. King. 21

6.

1. Sam. 28.

Isa. 8. 19.

Ier. 27. 9.

Leuit. 19.

31. & 20. 6

Isa. 19. 3.

Names of
witches.

sorting to them, and yet these
God vtterly condemned, howso-
euer men esteemed of them.

III. By all the names giuen
vnto them, by which these sorts
are set forth, and rather such as
bee now held good VVitches
then such as be held cursing and
bad VVitches.

Choscm.

1. Is *Choscm*, Deut. 18. 10.
2. King. 17. 17. which commeth
of *Chasam*, *Futura prædixit*, a
Diuiner foreshewing things to
come. Such, people delighted in,
and consulted with, Ier. 27. 9. Ez.
21. 26. Such an one was *Balaam*,
Ios. 13. 22.

Gnonen.

2. Is *Megnonen* or *Gnonen*
Deu. 18. 10. *Gnanan*, *Nubem ab-*
duxit, this is called a Southsayer
ex contemplatione cæli aut nubium,
eorumq; colore & motu al-
iquid prædicere: observator nu-
bium: A gazer on the heauens
and from the Cloudes to fore-
tell something. To these did the
people giue care, Ier. 27. 9. and
suc

such an one was *Manasseh*.

3. Is *Menachesh*, Deut. 18. 10. Of *Nachash*, *exploravit*, *Scrutator*, a searcher out, *qui dies vel horas explorat*, & so coniectures and foretelleth. An Obseruer of times to know when it is best to begin a businesse, as *Hamans* Witches did, by casting lots before him. Of this *Manasseh* also was guilty.

4. Is *Mechasheph*, Deut. 18. 10. Isa 47. 12. of *Chaphash*, *Magiam exercuit*, a Magician, one that can deceiue the eyesight, by making something appeare to the sight, otherwise then it is. Such *Pharaohs* called to him to oppose *Moses*, these two, *Iannes* and *Jambres*, of whom *S. Paul* speaketh: and hereof also was *Manasseh* guilty, 2. Chron. 33. 6.

5. Is *Chorab*, Deut. 18. 11. of *Chabar*, *consociatus est*: an Inchanter, or Conturer: one ioyned in a league with another, as the

1. Ch. 33. 6
Menachesh.

Hest. 3. 7.
and 9. 24.
2 Chr. 33. 6.

Mechasheph.

Choreb.

the Witch is with the Diuell:
Such an one vsed charmes to
tame Serpents, Psal. 58.6. Many
such were in Babylon, Isa. 47.9.
This is the same that *Lachash* is,
Eccl. 10. 11. *Incantatio.*

Ob.

Is *Ob*, Deut. 18. 11. Leuit. 20.
27. one which hath a spirit, in
Hebrew is called *Ob*, which in
him or her doe giue answer to
such as come to inquire of them:
such an one was the Witches of
Endor, 1. Sam. 28. *Quarite mihi
mulierem, habentem Ob, or Py-
thonem*: Such an one was the
Pythonesse, which brought her
Masters much gaine, Act. 16.
Such as haue this spirit within
them, make answer out of their
belly, of things past, present, and
to come, to such as come, to en-
quire of them, their bodies be-
ing swolne like a bottle: or spea-
king low as out of the ground a
whisperer, Isa. 29. 4. and here-
upon he or she is called *Ventri-
loquus*. To such the people had
regard

* Ερμηνεύ-
ωντες.

regard, Leu. 19. 31, and incouraged one another therto, Isa. 8. 19

7. Is *Jidgnoni*, Deut. 18. 11. of *Iadang, nouit*, a Wizard, 1. Sam. 28 9. one also that can foretell things, and so called for his or her knowledgs, as now wee terme a wiseman, such an one a wiseman or a wise woman. After this sort the people also sought, Leuit. 19. 31. and 20. 6.

8. Is *Doreshet-hammathim*, Deut. 18. 11. *Consulens mortuos*, a Necromancer, one that consulteth with the dead, Isa. 8. 19. to know what he would desire of them. To which perhaps may allude that supposed speaking of *Dives*, of one rising from the dead, to tell his brethren what they should doe, Luk. 16.

9. Are *Haittim*. Isa. 19. 3. of *At, lenitudo*, such as whisper with secret and soft words, as our white Witches doe, in endeavouring to help man or beast. To these the Egyptians sought, as

M they

Jidgnoni.

Dorshel-hammathim.

Haittim.

Isa. 19. 3.

Chartum-
mim.P. de Loy.
de spectris
c. 12.

In the new
Testament.
Μαγ. &
μαγιστ.
Artem ma-
gicam ex-
ercens.

they did to their Idols, as the Prophet sheweth. These are by vs translated, Charmers.

10. Are *Chartummim*, Exod. 7. 11. Some doe call them Iuglers, deceiuers, beguiling the fight: some hold them to be casters of Natiuities, *Genethliaci*; which tell people their fortune, by the time of their birth: and they are called *Cartummim*, from their making of circles, and Characters: being compounded of *Cheret, calamus*, a quill or pen, and *Ataman, clausit*, shut vp. These are onely the names expressed in the Hebrew tongue, in all the old Testament, which set out rather good VVitches, then these cursing bad Witches which none can abide, but such as be of their society.

In the new testament we find, onely the word *Magus*, a Magician, Act. 8. The Septuagints translate the Hebrew words by diuers Greeke words, to set out rather

rather the good, then bad witch. As *Cledomizomenos* from his fame: another *Apophthegnomenos* for his short and sententious speaking: another *Ornithescopos*, because hee foretold things by flying of birds: another *Eggastromuthus*, one speaking out of the belly: another *Gnostes* from knowledge, a Diuiner. So that all the names of Hebrew and Greeke in the old and new Testament, runne vpon such Witches, as the world doth follow after, rather then vpon this hurting and cursing, which I note not, as if these could doe no harme, but,

1. To shew how crosse God is, in his iudgement and condemnation of VVitches, from the common course of men, who wholly, and only fly vpon the blacke Witches, hunt them, imprison them, and hang them (as they deserue well) but they can passe by these white VVitches,

M 2

whom

2. Chro. 33
6.

Mich. 3. 6.

Leuit. 19.

26. and 19.

31.

1. Sam. 28.

3, 9.

2. King 21.

6.

Greeke

names.

Scriptures
runne vpon
the con-
demnation
of conceited
good Witches,
and the
reasons
why.

whom the holy Scriptures do so decipher to vs, and condemne. These they can countenance and maintaine ; because these can satisfie their vaine curiosities, their inquisitiue natures, idle fantasies ; yea and sometimes their mischieuous purposes : but the end of such courses wil be bitter: let *Saul* and *Manasseh* be a warning to all this kinde.

2. To manifest the bloody malice of Satan in these latter times against mankind, who hath stirred vp such cruell Witches, as be wholly vpo reuenge, tormenting men, and women, & their cattell, making a trade of killing and murdering, of which sort the Scriptures hardly giue an instance, except it bee in *Balaam* hyred to curse Gods people. It may be, others could, and did mischiefe ; but it cannot bee concluded, either from the instances of examples, or fro their names, except, perhaps, somewhere the

Septua-

Septuagint doe vse the word *Pharmacos*, which yet is vsed, as wel in the better, as in the worse sense.

Let vs therefore learne to follow the Lord, hate VVitches, VVizzards, Magicians, South-sayers, Fortune-tellers, Astrologians, Inchanters, Iuggling companions dealing with Sorcerie and Witchcraft.

1. For the great dishonour offered to God by these hellish miscreants, in the entrance, in the practice, and end of their diuillish Arts.

2. In conscience to Gods commandement, vtterly forbidding to regard such, Leui. 19.

3. For it is spiritual whoredome and defilement, Leuiticus 20. 6.

3. Because such as vsed them first, were Heathen, as Egyptians, Canaanites, Philistines and Caldeans: such as in Israel followed the heathenish customes,

To hate all
Witches.

The mo-
times here-
to.

were wicked and vngodly : as *Saul* who was a murtherer, 1. Sam. 22. a profane neglecter of Gods worship, 1.Chron.13.3.& one whom God had forsaken, had taken his spirit from, 1.Sam. 16. 14. an euill spirit was vpon him, to whom God vouchsafed no answer by sacred meanes, 1. Sam. 28.16. and therefore he fell to Witches. And what was *Manneffeh*, but an Idolater and an obseruer of times, and so fell to Witchery, and to such as had familiars ? And the people which delighted in these, were haters of the true Teachers, and beleueed false prophets, Dreamers, and Diuiners, Jerem. 27.9. And with vs, what are they which regard these sorts, but either superstitious Papists, or Neutrals, or Atheists ?

Delrio, l. 6
pag. 1042.
monit. 3.
& 4.

4. The euill which in the end will ensue to such as hearken to these ; what got *Saul* by going to them ? They may sooth vp for

a time these vaine persons, but at length the Diuell wil pay them home: Examples abroad, and in Histories, and within our selues obserued, may terrifie all good Christians from seeking vnto, and regarding of such. For it's plainly said, *that the Lord setteth his face against such, to cut them off*, Leuit, 20. 6. And if God be against them, what may they looke for in the end?

CHAP. XXI.

That all sorts of Witches ought to dye, even because they bee Witches.

THere ought no such distinction of VVitches to be made into good and bad, blessing and cursing, white and black Witches, as thereby either sort should escape death. They may differ in name, but all are abomi-

Delrio, li.
5. 6. 16. pa.
775, 776,
777.
All Witches ought to dye.

nation to the Lord and ought to dye.

The Law.

Exod. 22.

18.

Leuit. 20.

27.

1. The Law of God saith, without exception; *Thou shalt not suffer a Witch to live.* If a Witch, iustly convicted, death is due to such an one.

The league.

2. They all make a league with the Diuell: an act so execrable, to renounce God, and to betake themselves to the diuell, as for this thing onely, they deserue death in the highest degree.

*Abominati-
on.*

De Rio, li.

6. p. 1042.

3. For these abominations the Lord vtterly destroyed the Canaanites, Deut. 18. 12. and plagued *Manasseh*, 2. Chron. 33. 6. which wickednesse of his, was so abhorred of God, as in his displeasure hee mentioned it many yeeres after by *Jeremy*, as a cause of remouing the Iewes from their land, and of leading them away captiue into a strange land, Ier. 15. 4.

Idolaters.

4. Idolaters ought to dye,
Exod.

Exod. 22. 20. and 32. 28, 29. and inticers to Idolatry, Deut. 13. 9. because they worship Diuels, Psal. 106. 37. 1. Cor. 10. 20. Reu. 9. 20. But Witches worship diuels, they inuocate them, craue helpe of them, worke by them, and doe them homage, sacrifice to them, and they doe it not to stocks and stones so mediately to the Diuell, as other Idolaters doe, but immediately to the very diuell himselfe. And therefore are the greatest Idolaters that can be, and so most worthy of death.

It will bee granted that bad Witches ought to dye, as being guilty some of murther, other some of committing filthinesse with Diuels, by the confession of innumerable Witches; and for much mischiefe, and manifold harmes which they doe.

But still some doubt of so round dealing with the white Witches, which cure folk, & doe

Delrio, li.
5. sect. 4. p.
719.

Incubi,
Succubi.

as they imagine great good, tell wonders, and delight their hearers, and sometimes their beholders.

The imagined good Witches, the Coniurer, Enchanter, Magician, Southsayer, and the rest ought to dye; for besides the former reasons;

1. As hath beene proved; the course of the Scriptures is generally against these.

2. *Saul* and *Iosias* put these sorts to death, 1. Sa. 28. 2. King. 23. 24. and King *James* in his booke saith of Magicians and Necromancers, that they ought to be dealt with, as Sorcerers.

3. In other Countries such haue been put to death. In *Flanders* there was a Magiciā, which by curing many diseases became famous, and was reputed a holy man, couering his witchery with appointing people to fast, to say their *Pater noster*, and to goe on Pilgrimage to this or that Saint, but

*Those called good
witches
should be
put to
death.*

*In his Dæ-
mono. l. 1.
c. 7.*

*Bodin.
Dæmono.
lib. 3. c. 2.*

but his Magick practices being found out, hee had his desert. In *France* there was a woman Witch, which did cure some with a pretended medicine, and by saying these words, *In the name of the Father, and of the Son, and of the holy Ghost, and of Saint Anthony, and Saint Michael, thou maist be cured of thy disease,* commending withall the party to heare Masse nine daies: but for all this, shee had iudgement to be burnt for her Witchcraft.

Li. 3. ca. 5.

For these healers are also oftentimes hurting witches, and all healers doe entice people from God, in requiring faith of them, and do cause the people to run a whoring after them, as *Moses* speaketh, *Leu. 20. 6.* Being therefore in league with Satan, being bominable Idolaters, intising people from their faith in God, they are worthy to die.

4. Very Heathen Emperours

haue

See Master
Rberts
his Treatise
of Witch-
er. fi, pag.
75. to the
end.

Bodin. l. 3.
c. 1. and 5.
and l. 44.
cap. 5.
Delrio, li.
5 sec. 4. p.
719. 720,
721.

haue put to death such as were
Necromancers, such as vsed to
cure diseases, such as would vn-
dertake to foretell successe of
warres, and such haue bin exiled,
if not put to death, as would by
Art Magicke discouer them, see
examples of these in *Bodin. Da-
monomania.*

They offend then that coun-
tenance them, that preuent their
apprehension, their iudgement,
and iust deserued punishment.

CHAP. XXII.

*That the bad Witches in their try-
all in the persecution, convicti-
on, and condemnation, should be
dealt with as is befitting the
course of Iustice.*

IT is miserable to beholde
maliciously, how ragged in
bitternesse of spirit, the rude,
headlesse multitude, and other
vaine

vain people cry out against these
sorts of wretched Caytifs; say-
ing *Eyewyon them, Away with
them, Hang them,* and some of
thē stick not to curse thē. A bru-
tish and vnchristianlike carriage.

It is true that their sinne is ve-
ry grieuous, hatefull to God, and
to bee detested of all true Chri-
stians, as an execrable falling
from God, into the deepest ser-
uice of the diuell: but yet let men
consider:

1. A difference between their
fearefull sinne, and their persons;
hate the one, but not the other.

2. That Satan is a powerfull
Deceiuer, and Seducer, who can
make an *Eng* in Paradise, (being
in the state of perfection) to be-
leeue him; the Diuell before
God.

That by nature corrupt,
we are no lesse apt to be mis-led
by him, then they; walking in
finnes and trespasses, according
to the course of the world, and

accor-

*We are not
to carry our
selues vn-
christian-
like to-
wards of-
fenders.*

The reasons.

Ephes. 2. 1,
2.
Col. 3. 3, 7.

Titus 3. 3.
Ephes. 2.

according to the Prince of darknesse, in inordinate affection, and other lusts, being foolish, disobedient, deceiued, seruing diuers lusts and pleasures, liuing in malice, enuy, hatefull, and hating one another. Thus by nature are we the childrē of wrath, and bemired with the filth of sin, as wel as they.

4. That therefore our difference ariseth not, from within our selues, as from our owne wisdom, will and power: but we are kept from their Apostasie, either by Gods restraining power: as he kept the King of *Gerar Abimelech* from Adulterie: as also *Pharaoh* from *Abrahams* wife: or by his conuerting grace; so euery one must say with Saint *Paul*: *By the grace of God, I am that I am.*

5. Consider, that some so dreadfully caught by Satan, may be Gods seruants, and be conuerted as was *Manasseh*, and also

Saint

Saint Cyprian, of whom before.
And did not such as vsed curious
Arts, euen Magick, turne to God
and belceue?

Therefore let vs behold in
them a spectacle of mans misery,
as being left of God vnto the
power of the Diuell, and so bee
moued with compassion, to pray
for their conuerſion. In our ſelues
preſerued, behold the mercifull
goodneſſe of our God, and ſo be
ſtirred vp to praiſe his name.
Thus ſhall we make a good uſe
of both, and behaue our ſelues as
ſober Chriſtians ought to doe.

A note to the petty Iury.

They in a caſe of VVitchery
are euer to enquire three things.

I. Whither the party accuſing
be bewitched?

I I Whither the party accuſed
be a witch?

I I I. Whither this ſame hath
bewitched the other. VVithout
the

the consideration of these three, they cannot wel giue in their verduict.

CHAP. XXIII.

Satan strineth to imitate God, in whatsoener he may, as farre as God will permit him.

MAny things may seeme very strange, and hardly to be beleued, which are related to be done betweene the Diuell and VVitches. But all this will seeme no wonder, if men do wisely consider, that Satan endeuoureth to bee an imitator of God, not to please him, but rather to crosse him, and to beguile these hellish Apostates, and to increase the more their sinnes, & iust condemnation.

Behold,

259

*Behold**What the Lord doth.*

1. The Lord hath his set Assemblies for his seruants to meet together.

2. The Lord hath his Sabbaths.

3. The Lord hath visible Congregation which consist of good and bad persons, learned and vnlearned, but of these the last are the most.

4. Amongst these is the vse of Baptisme, where they giue to the baptized a name.

5. The Lord maketh a Couenant with his people, and they with him.

6. The Lord confirmeth his covenant with blood.

7. The Lord marketh his.

8. The Lord giueth to those that are his, his Spirit and gifts withall.

9. These doe honour the Lord and worship him.

10. These call vpon the Lord, when they would haue his helpe.

11. The Lord had some which wrought by his power, though they by open profession did not follow him.

12. The Lord requireth faith of such as seeke to him for helpe.

Behold

Behold
VVhat Satan doth :

1. So the Diuell hath his set meetings^s for his Magicians and Witches to com^e together.

2. So Satan with his Witches haue their times, which they call their Sabbath.

3. So the meetings of these are of good and bad Witches, some learned, and some ignorant, but of these the greatest number.

4. So it is amongst these; for they meete to christen (as they speake) their spirits, and giue them names.

5. So doth Satan and the Witches couenant one with the other.

6. So doth Satan ratifie his couenant with blood.

7. So Satan marketh his.

8. So Satan giueth to his a Familiar or Spirit, and gifts to doe this or that tricke of witchcraft.

9. So these doe homage to Satan, and worship him.

10. So when these would haue helpe, they call vpon their Spirit or Denill.

11. So Satan hath some which worke by his power, though they make no open or expresse league with him.

12. So doth Satan by his instruments require faith of such as come to him for helpe.

13. The

21. The Lord cast some of his into trāces, in which they saw many things and seemed to be in other places, Eze. 3.14. and 11.1.24. and 40.2. Reu. 1.

22. The Lord would take some of his, and suddenly carry them from one place to another bodily, Act. 8.39.

23. The Lord had such as could tell of things past, things present, but hidden, and of things to come.

24. In the Scripture is told of curing one disease, and the same to fall vpon another. 2. Ki. 5.27.

25. The Lord had such as could worke miracles and strange wonders.

26. The Lord by his heavenly work moueth men to holy actions, as preparatiues to further them to a better knowledge of him, when hee shall bee pleased further to reueale himselfe. Act. 8.28.

27. The Lord spake by a beast vnto a Witch, Num. 22.28.

28. The Lord ordained sacrifices to be offered vnto him.

29. The Lod hath promised earthly blessings, to stirre vp people to serue him.

21. So the Dewill casts some of his into trances, in which they seeme to themselves to bee in other places where they verily beleeeue that they see and doe many things.

22. So Satan will take some of his, & carry them bodily from one place to another, De. de disj. Mag l. 2 q. 16 & 15 c. 16. p. 760.

23. So Satan hath his, whom he teacheth to tell of all these sorts of things.

24. So wee may finde how when a disease is cured by a witch, it is transferred sometime upon another person or creature.

25. So Satan hath his Magicians & Sorcerers, to worke wonders, Exo. 7.

26. So Satan by his bellish suggestions and operation, stirreth up people to thinke of, plot and purpose evil; so preparing them for himselfe, to accept of his counsell when he appeareth to them.

27. So Satan speaketh to witches, sometimes in formes of beasts, and sometimes in the very creatures themselves.

28. So Satan hath taught his to offer sacrifice, Num. 23.

29. So Satan is large in his promises to such as will serue him, Mat. 4.

Thus

13. The Lord had such as by words cured diseases, by prayer, and did annoynt the party infirme: so by some things brought them from the sick, & carryed to the sick againe, Iam. 5. Mar. 6. 13. Act. 19. 12.

14. The Lord by his seruant raised some frō the dead, 1. Ki. 17. 21. Act. 9. 40.

15. The Lord had such as freely vsed their gift of healing, Mat. 19. 8.

16. The Lord had some, which by cursing and threatning procured euill vpon others, 2. King. 2. 24. Act. 13.

17. The Lord tied his to certaine rules, and ordinances in his seruice, & sometimes to a certaine number, 1o. 6. 15. 1. Kin. 17. 21.

18. The Lord maketh some to bee his, either by his owne immediate inspiration, and speaking to them, or winneth them to him by his instruments.

19. The Lord appointed some burnt offering for atonement, and so to free his from some euils.

20. In the Scripture is found the cutting of haire and burning it, Num. 6. 18 the writing of words, and the blotting of them out againe, and to giue them vnto one, Numb. 5. 23. also the giuing of a potion. Num. 5. 27.

21. The

13. So hath Satan such as seeeme by words to cure diseases, so by formes of prayers and by oyles: also by bringing something from the sicke party, and carrying the same backe againe.

14. So Satan maketh shew by his seruants to raise up the dead, 1. Sam. 28

15. So will the Diuell haue such as shall professe to cure for nothing.

16. So Satan hath such, which by cursing and threats procure mischief to others.

17. So Satan tyeth his witches to certaine words and deedes in going about his seruice, and to obserue numbers, to doe a thing so and so often, 3. times, 7. times, &c.

18. So Satan maketh some witches by inward suggestions, and his speaking to them, or by vsing other witches to gaine them to him.

19. So Satan hath taught his to burne something (as a sacrifice to him for an atonement) to free the bewitched from paine.

20. So Satan teacheth his to cut off haire, and burne it, & to write a charme and blot it out, and then giue it one, also to vse potions; thus seeming by these imitations to haue Scripture for warrant.

Thus

Thus wee see in these few things, how Satan obserueth the Lords doings and sayings, and therein strives to bee like him. The truth of these things on Gods part is euident out of the holy scripture: on Satans part the truth is set out before in these two bookes confirmed by many testimonies in the Margin euery where.

The end of publishing these (not hitherto set forth by any) is to shew some ground of those things which wee finde related in the writings of men, and to bee done betweene Witches and Deuils, which otherwise may seeme to be beyond all credit, & to be reiected as fabulous; which if *Wierus, Scot* and others had known, & diligently weighed, they had not so lightly esteemed of y^e true relations of learned men, and imputed the strange actions, vndoubtedly done by Witches, and Deuils, only to braine sicke Conceits and mad Melancholic.

F J N J S.

